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# MAN'S RESPONSIBILITY

OR

HOW AND WHY, THE ALMIGHTY INTRODUCED EVIL UPON THE EARTH

THOMAS G. CARSON

With the Author's Compts

# Man's Responsibility

or

How, and Why, the Almighty
Introduced Evil upon the Earth

Thomas G. Carson

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# MAN'S RESPONSIBILITY

## CHAPTER I

### AN APPRECIATION OF THE FIRST PRINCIPLES OF CREATION

Three great facts astonish us in viewing the foundations upon which creation rests. The first is Death. The second is,—That animals live by devouring one another. And the third is,—The existence of Evil upon the earth. The last of these—the existence of Evil—has stood for solution since the world began. It has been considered a mystery of mysteries, has occupied the attention of men in all ages, and has been pronounced unaccountable. Yet, notwithstanding, it is my hope that this great question may receive its solution in the following pages.

DEATH is always a mystery, but, paradoxical as it may seem, it is a universal fact which does not seem to be limited to living objects. A hypothesis has been propounded, that there is a constant succession of worlds. The vast constellations with their attendant spheres, that probably fill space illimitable, are supposed to be continually coming into existence,

running their course, and passing away, to make room for others, which in their turn will fulfil their purpose, and give place to others which will succeed them. Our minds cannot attempt even to surmise why this should be, but such is the hypothesis. It is a principle of sublime magnitude, upon the wisdom of which we can offer no opinion. But judging from the analogy to be drawn from all the works of nature, we are entitled to conclude, that if it be so, it is because it is necessarily so, and because it is the fittest plan upon which the universe could have been founded. We find nothing whatever in nature occurring without a reason, and why then should this? That these stupendous systems of worlds, perhaps infinite, should be framed and elaborated, merely to be destroyed and swept away without reason, and for the fulfilment of no settled purpose, is too incredible, and too much at variance with those laws of nature that we do understand, to be for a moment entertained. This question then must be left where we find it; and the facts, such as they are, simply noted, till such time as the intellect of man may make a higher flight. This hypothesis stops entirely short of indicating to us any means or plan by which the expended energies of such systems may be renewed, or their exhausted heat restored: nor does it suggest from whence can come their new vitality. There, for the present at least, this matter must rest.

But this great principle of the constant succession of created things does not end at this point. This is merely the beginning of it. And when we come down to those things with which we are cognisant, and upon which we can form a judgment, we see the same

great law prevailing. In animal creation it most certainly prevails. No creature is born into the world, but with the certainty assured, that it must perish. Here however the reasons are more within our grasp, though we cannot even here, attempt to follow up the mystery to its absolute solution; far from it. Had man however been created immortal, we can see plainly certain results that must have flowed from it. The number of human beings upon the earth must have been very limited, when compared with the almost infinite number of men who are called into existence, and pass away to make room for others, who in their turn possess the earth as for a moment, only to make room for those that shall succeed them. The great ultimate destiny of man is a secret from us, but whatever it may be, it is not difficult to see, that if man had been created immortal, it would have been marred, and the great ultimate end and reason of existence would have been changed. The sphere of human creation would have been contracted so enormously, as to render it by comparison almost insignificant; and its field would necessarily have been confined to earth.

But it is far from certain that immortality upon this earth would have been a blessing, even to the comparatively small number of men who could have enjoyed it. A boundless *ennui* might have taken possession of them in the lapse of ages; and had this been so, it would have made their existence here a continual and abiding misery. And it is difficult to see how it could have been otherwise. Things which are pleasant when fresh and new must surely in countless ages pall upon the sense of enjoyment, and become a misery and a burthen. All the things

which make life dear to us would also have been changed. The multiplication of the race must have ceased, with the capacity of the earth to contain them, and all the joys, and sorrows also, of family ties and family struggles and efforts must have been practically non-existent.

The ultimate reason why it is so we cannot tell, but we can see enough to reconcile us to the decree that,—Man is Mortal. The great decree then, of death to all has been signed, and all the consequences of it must be accepted. One great consequence is, that man must accept all the hardships entailed by death.

> The Second great principle of animal creation strikes us, as most extraordinary. Animals live by devouring one another. This principle is so marvellous that we would not credit it, did we not plainly see it before our eyes.

The reasons that it is so are not apparent. Judging by analogy, however, there can be no doubt that if they ever become known to us, they will be found sufficient; for this is no accidental circumstance. It is a settled principle of creation, and one to which all other things are made to yield. The structure of animals of every kind is framed upon this principle, and we cannot for a moment suppose that it is otherwise than the design of the Creator, however extraordinary it may appear. We can see, however, that in the absence of such a principle the earth could not contain its inhabitants, and hosts of creatures must necessarily perish in the lingering agonies of want, which must surely overtake them. To reverse this principle would be to overturn the structure of creation, and entail changes the nature and effects of

which we cannot so much as conjecture. This principle is a settled one, however, and all the results of it must be accepted.

It is necessary that we should broadly grasp the fact that one great and all pervading principle of nature is, that when a principle is once settled upon and adopted as an article of creation, all the necessary consequences of it, both good and bad must be accepted with it. There is no such thing known to nature, as having a principle, and yet not having it. If we are to understand nature at all, we must continually have this fundamental principle in view. It will be found to crop up at every turn.

These are the great fundamental principles then upon which animal creation is founded,—Death,—and Devouring one another. And the possibilities of a world of this nature are such as at first sight to take away our breath. How can it be possible under such circumstances, that the world can be otherwise than a place of misery and devastation without end: a hell upon earth of the most appalling description?

This then is the sea of troubled waters upon which man is to be launched. How can he be so fitted, as to keep his feet in such a turmoil of raging forces? How is it possible that he can be fitted, both to stand the shock, and at the same time to be the representative of God upon the earth? Surely he must be borne down by the flood, or else become the most blood-curdling of monsters.

And yet it is not so. And that it is not so, illustrates the resources and capacities of the Creator in a more striking way than any other subject with

which I am acquainted. With the lower animals the reason, as well as the fact, strikes our eye at once. The sheep that is to be slaughtered tomorrow browses upon its pastures today in perfect peace: the bird is happy and joyous amongst the boughs until it is pounced upon by the hawk, or falls a victim to the gun of the fowler: and the worm is quite unalarmed in the enjoyment of its existence until it is seized by the bird that preys upon it. Their want of sufficient reason to discover their true position is their most precious possession.

But with man it is otherwise. Compared with the brutes of the field he is a god, knowing good and evil. With him reason has its seat. He can see the end from the beginning. How then is he to be fitted, to be plunged into this gulf of deadly strife, to hold his own, and yet to maintain the dignity of manhood, and fulfil the high destiny for which he is intended? Not only is he fully fitted to fulfil these two apparently hopelessly incompatible duties, but he is so equipped, that he can survey all the difficulties of life without being appalled. He can survey the whole field and face death itself without wavering, and can enjoy life, as it was intended that he should, without having his enjoyment continually poisoned by the contemplation of evils to come. All this seems to be, to a reasoning man, impossible; and yet there is nothing which more supremely speaks of the sublimity of reason. Why should he live in death? Why not accept the life conferred upon him, in the same sense in which it has been bestowed? That man can do so is wonderful, and the means by which he is fitted for this great and first necessity of life can be clearly discerned, and laid bare to the human gaze.

And the contemplation of them is well fitted to fill the mind with wonder, and with worship.

In order then to fit the man for this extraordinary task, the first law impressed upon his nature is the law of Self-Preservation.

It is difficult to see in fact how it could have been otherwise, if he was to be planted in a world the inhabitants of which were to devour one another. It is plain that somebody must take care of him, or he will go down at the very first shock. Who then could take care of him except himself? If the care of him had been entrusted to another, how could such a caretaker have been always present, to guard his every interest, and provide for all the needs of his life? We cannot see how such a thing could be possible, and we are not surprised that it should have been settled as it is. The care then of every man has been entrusted to himself. This appears at first sight a most natural and simple thing; but in fact it is very far from being so. As we have seen, the adoption of this principle, that man is to defend himself, adopts with it all its necessary consequences; and one of these consequences is, that the man is made, and must always remain, to a large extent the judge in his own case. But "Where self the wavering balance shakes, 'T is seldom right adjusted." There is no remedy for this however. If a man be attacked he must strike. How he is to strike, or with what force, or when, or in what manner, are subjects that he must himself deal with. He can call in no jury to direct him. True, he strikes at his risk, and if he prove to have been wrong in his judgment, he must suffer for it, but till the deed is done, he is the supreme judge in his own case. This is not limited to physical

attack, but applies to the resistance to all kinds of aggression. The principle having been adopted then, this consequence has been adopted with it.

> The introduction of Evil into the world is the direct and necessary result of this principle of Self-Preservation implanted in man.

This will appear at every turn. Also the means which have been adopted by the Creator to counteract the evil, while preserving the good, will as plainly appear. But there are two limits even to the power of the Almighty. The one is, that He cannot commit iniquity. The other is, that He cannot adopt a principle as a basis of creation, and yet not adopt it. When He adopts a principle, that principle is once and for all adopted, with all its consequences.

But by what means then, is man to be equipped, and supplied with this all important capacity for Self-Preservation? It is necessary for him to be fitted, not only to strike back, but also to acquire for himself exclusively, those things that are necessary to his life and happiness. He is brought naked into the world, and must not only fight his way through it to the end, but he must acquire and collect, and when they have been acquired and collected, he must defend, and maintain his title to, all those things necessary to him.

> There are then three great principles, that lie at the very foundation of human character, and which have been implanted in man to produce these effects. The first of these principles is—Combativeness, which produces courage, and the power to repel aggression.

# CHAPTER II

# AN APPRECIATION OF THE CAUSES WHICH PRODUCE THE CAPACITY FOR SELF-DEFENCE, IN MAN

## CHAPTER II

### COMBATIVENESS AND DESTRUCTIVENESS

It is to the faculty of Combativeness that man owes the boldness and intrepidity of his character. It confers upon him courage and fortitude, moral and physical: but it does more. Its root goes deeper down even than this. It implants in him an intuitive tendency to oppose,—a pure love of opposition for its own sake. The man actuated powerfully by this faculty has not only the courage to face danger, but when roused, he rises to the occasion and enters into the strife with joy. It is well described by its name, —Combativeness. It enables its possessor not only to face dangers with courage, but to meet them half way and boldly to bear down opposition. It makes him, to put it broadly, a fighting animal. By it he wields alike the sword and the pen, and he who would trespass upon his rights speedily learns a lesson not likely to be forgotten.

This faculty does not, however, go one jot further than the necessity for self-defence requires. Courage alone would not suffice for this purpose. In order to defend, it is also necessary to be in a condition to assail. Courage indeed would give the passive virtue of fortitude under calamity, and this faculty gives that quality in abundance, but it gives more, and a great deal more is required. When a calamity is

inevitable fortitude is a noble quality; but more than fortitude is required if man is to be gifted with a capacity to repel attack and prevent calamity. Of what avail would fortitude alone be to protect its possessor? The assailant would feel assured that his attack, though it might be bravely borne, would be unresisted, and he would attack with confidence. This faculty, however, does not stop at the point of fortitude. It gives him the power of aggressive action. It may seem at first sight paradoxical, but it is none the less true, that very frequently the most truly cautious and prudent means to repulse attack, is to go in boldly and fearlessly at the enemy: to meet him on his own terms: to repel attack by attack. Whether then the attack be moral or physical, the man is by this faculty fitted to deliver it. If prudence requires that he should rest in his place until the attack against him is actually delivered, he can stand in grim and valorous expectation till the storm breaks, and then burst upon his opponent with all the hidden fire of his nature. If on the other hand, the circumstances require that he should forestal his adversary before he has had time to mature his schemes, and to marshal his resources, he is equally fitted to enter the arena with a resolution that knows no fear. Nothing less than this would satisfy the requirements of the man, if he is to hold his own, in the world of conflict in which he is placed.

This conflict is far from being confined to the battle-field. It is not even chiefly there that it is fought. It is a conflict continually being waged. The merest trifles call it forth. The bully and the dishonest man must be resisted at every turn. If they find a soft spot, they will press on it. But in the

man actuated by this faculty, there is no soft spot upon which the bully can fasten his tentacles. One such attempt will probably cure him for all time, from trying it on again, with the same man. The selfish and unreasonable person must also be met as he deserves: and the very faculties that nerve the warrior are those by means of which such a one is quietly "set down," and put in his proper place. It is not fortitude that is required to bar the aggressor, but it is a spirit of counter aggression that repels him. A word may be all that is required for this end, or even a look; but it is effective for its purpose; and if it does not prove to be so, more will certainly follow. The possessor of this faculty is not to be put upon.

But it is equally true that this faculty gives the courage of fortitude. When the time of action is over and the evil is inevitable, then fortitude is its mode of activity. The man who stands grimly looking down the barrels of the guns that are to terminate his life owes his courage to it. He can meet his end with a fortitude that rises to the occasion and that fills us with respect, whatever his character may have been. "Courage," says Dr. Johnson, "is a quality so necessary for the maintenance of virtue that it is always respected, even when it is associated with vice."

It is to this faculty that the beating of the drum and the tramp of martial men appeal. Without it, the blast of the trumpet calling men to arms, would be heard in vain. It gives man that courage which sees all dangers, and yet unflinchingly confronts them. Danger only nerves him to higher resolution and greater effort. He can "Beard the lion in his den, the Douglas in his hall." But it also inspires him with moral courage. It enables him to stand forth,

before the venerable fathers, whether in the senate, the diet, or the council chamber, and with unwavering voice to make the chamber ring with tones of manhood, regardless of dangers, and taking all the consequences. The man who is powerfully endowed with this principle can attack the superstitions of ages, and fling back with contempt the calumny, or the affront, with which he may be assailed.

There is of course every degree in the manifestation of this faculty, depending both upon the amount of it possessed by the individual, and the amount of excitement that may be occasioned to it, by the circumstances in which he may be placed. A trifling circumstance will excite it but a little, while weighty provocation will excite it to a passion. We observe the wakening up of this faculty in the quiet and simple opposition, not yet roused into flame and often silent; then follows the active opposition conveyed in incisive but courteous words: afterwards the vigorous opposition, prompt and sharp: then follows opposition translated into acts, fearless and intrepid, the battle itself, all absorbing in its excitement and barring out every other thought.

At such a point as this, there is no regulating or controlling of this fierce passion possible. It is then too late; the die is cast, the battle has begun. The time to have regulated it was at the first, when reason still held control, and the voice of Conscience and of prudence could still be heard. At the beginning the question might have been raised with effect, whether engaging in this conflict was a wise and prudent act. Then also it might have been considered, whether it was an act consistent with justice and honor. But when the madness of conflict takes

possession of the man or the nation, wisdom, justice, and every other consideration are as nothing, and their promptings strike on deaf ears. Man has become no longer a reasoning creature, but a very essence of strife and battle, and must see it to an end.

Such a character as William Wallace would have been impossible without this faculty in great abundance, especially in those ancient times, when the leader really led, and in his own proper person faced the danger. To form a hero such as Wallace, the quality must have been so large as to give almost an intoxication, calling for gratification at all hazards, and in spite of every danger. Such was the frame of mind of Murat, the most dashing cavalry officer of Europe in his day. He never could resist the impulse to lead his horsemen to the charge: and Napoleon's only censure upon him was that he did not take counsel with prudence, and was borne away by his burning passion for attack. Another hero in whom this faculty amounted to a passion was Nelson, who is said to have "nailed his colours to the mast."

The man deficient in this faculty on the other hand is a craven. The least danger overwhelms him with fear: nor is his moral courage superior to his physical. If it so chance that he has also a large amount of Caution, his condition is pitiable indeed. His Caution fills him with apprehensions of danger, frequently having little real substance, and magnified ten times over by his timid imagination; and he has no capacity to overcome them or face them like a man. He trembles like an aspen leaf. His motto is peace at any price, but in any case, peace. He is soon found out by the bully, and by the human hound that preys upon the defenceless. This is a creature much

dwelt upon in novels. He is the drudge of all work, the worm that never turns. We feel for the poor wretch in his misery and distress, but we cannot respect him. We only wish that we could infuse a little manhood into him. What we really wish is, though most of us do not know it, that we could put a little Combativeness into him, so that he could give a proper lesson to those who oppress him. But alas, we cannot! He was doomed to this frame of mind when he entered the world, and he will retain it till he leaves it. All we can do for him is to explain to him the nature of his weakness, and encourage him to resist his internal enemies, which are really his worst; and help to deliver him from those that oppress him. And if we succeed in this, we should take the most solicitous care in regard to the new surroundings in which we place him; so as to guard him, as far as possible, from the danger of being again browbeaten, and reduced to his former condition. Such people as this do not know their own condition. They are not as other men are, and they should know it. This knowledge might help them and prevent them, at least from being carried away by the absurd and immoral idea, that "evil should never be opposed," which now meets with so many advocates.

The man in whom this faculty is small is not one upon whom a friend can rely for any doughty deeds. The poor fellow cannot protect himself, and how can he be expected to prove valiant for another? He is weak in all his relations of life. If it be his duty to stand firm against some man of influence, he cannot do it. He sees all the dangers and difficulties in exaggerated forms, and his heart fails him. If this man "seeks the shade" it is not because of "modest

merit," but because he has not got the courage to stand upon his own feet as a man, and he knows and feels it. It is well for him, indeed, if he does know it: for he will get on best in the rear. All our really great men, in the active walks of life, have had this faculty large. Without courage there is little worth doing that can be done. Of course the spheres of science and enquiry, historical and otherwise, are to a great degree exceptions: and here there is a worthy field for a man of this kind. Poor Galileo was a man of this class. He was firm and tenacious, but he could not turn upon his oppressors; and the pope and his myrmidons made his life a misery in captivity and suffering, and in doing so heaped up for themselves the contempt of all posterity.

It was an absolutely necessary thing that this principle should have been implanted in the mind of man; but then, unhappily, there is a reverse side to the picture, for, once introduced, all the evils arising from it have to be accepted as well as the good. Does a man wish, like Robespierre, to wade through blood?—here is the courage to enable him to do so. Or does he wish to enter upon a course of brigandage and plunder?—this faculty will give him the necessary courage. If his career be one of fraud, designed to ruin the unwary, this faculty will nerve him to run all the dangers incidental to a career of crime and infamy. If murder be in his trade, he will be likely to strike with a bold hand, as in holding up a train or breaking into a house: but he will not be likely to use the more cowardly method of poisoning.

But it is not in large matters only that the evils of uncontrolled Combativeness are shown. They crop up in the smallest matters. Contention without

a purpose, for the mere love of it, is one of the most common. Wrangling or disputing senselessly is also an annoying form that it assumes. The Schoolmaster in *The Deserted Village* illustrates this. "In arguing too, the parson owned his skill, for e'en when vanquished, he could argue still." People who have the spirit of contention large, and cannot keep it under sufficient control, are a domestic nuisance, and have been so at least since the time of Solomon, who was not ravished with the idea of a "Brawling woman," even "in a wide house."

It would be quite a mistake, however, to suppose that deficiency in this faculty produces fear. The faculty is an active one and produces Combativeness, courage, fortitude, but the weakness of it does not produce fear, which originates quite otherwise; but it does produce an inability to surmount and dominate fear. In the absence of the control created by this faculty, fear becomes overmastering, and depresses the whole being of the man, who becomes a misery to himself.

An army raised on the voluntary principle must of necessity be more valiant than one raised by conscription, from the palpable fact, that cowards will not voluntarily enlist themselves to fight; whilst on the other hand, conscription sweeps in the cowards with the brave; and they are not only practically useless, but are frequently a cause of panic, and a serious danger to the entire force.

The faculty of Combativeness, however strong, does not give a desire to destroy, or to give pain to any person. It is quite true, however, marvellous as it may seem, that such a principle has been introduced into the human mind, but this has been done

by means of the faculty of Destructiveness, and not by means of this faculty. It is true that the two faculties work together in the same mind, and simultaneously, and it is difficult to disjoin their action when they are both powerful elements. In such a case the man engaged in the fight, not only rises to the attack in obedience to the inspiration of Combativeness, which gives him the impulse to combat and to overcome, but he also enters into it in obedience to the passion urging him to destroy and utterly wipe out his enemies, conferred by the faculty of Destructiveness. There is nothing really in common between these two passions, but in the moment of conflict, both instincts are in full play, and combine, the one to make the valiant man, and the other the relentless foe. Every blow is actuated by the two motives, Combativeness to overcome and vanquish, Destructiveness to hurt and destroy.

When, however, one of these faculties is large in the individual and the other small, it becomes easily possible to examine their separate modes of action. The man gifted with large Combativeness and small Destructiveness will be more disposed to controversy than to battle. The pen will be his favourite weapon, rather than the sword. His desire for contention will take a milder form, and his disposition will prompt him to be a more chivalrous and merciful foe. If he chance also to be well endowed with Benevolence, he will conduct his attack with a consideration and courtesy wanting in the other. The man on the other hand, actuated by large Destructiveness will enter upon the conflict in a very different spirit. He will hit hard, and will have a ferocity in his mode of action, which will probably render the contest cruel

and implacable. The Destructive man who has not also Combativeness will likely be a bully. He is a coward, and will only strike when it is safe. But to the Combative man, the rôle of the bully is revolting. His hostility is too direct and manly to admit of a cowardly mode of action.

The faculty of Combativeness often leads to open war and aggression; and it will be seen that it was a most serious step in the creation of man to introduce it into his mind. But it will be seen also, that it was no less necessary than it was serious. Without it man must have fallen a prey to the beasts of the field. Without a power to meet aggression, he could have had no permanent place in a world of strife such as this. What was necessary then was done with that boldness which we can always observe in the works of nature. But when a principle capable of evil is introduced, a remedy also is always provided, and this is not wanting in this case, as we shall presently see.

> We have here then, in this faculty of Combativeness, the first and most important stone in the structure raised for Self-Preservation, well and truly laid. This faculty alone, however, would be quite insufficient to fit the man thoroughly to cope with his enemies, and also to provide for his personal requirements. Others are yet required; and the faculty of Destructiveness is not the least important of them.

### *Destructiveness*

The principle of Self-Defence having been settled upon, there is no halting in the matter of making

the capacity for it complete. Half measures are unknown, however, in the works of nature. The principles having been arrived at, that each creature upon the earth is to take care of itself, and that they are to live largely by devouring one another, the man standing at the head of created beings, must be fitted and equipped to take his place, and establish his supremacy. He also, like other animals, is to live by similar means, and to this end he must kill and eat. But no man can do anything unless a capacity to do it is implanted in him. He has no other means of arriving at the power. We are so accustomed to the idea of man slaying and destroying life, that we are disposed to think it a mere matter of course that he should do so. But this is pure folly. Nothing that a man does is a matter of course. He can only do it because he is fitted to do it. "His stomach is fitted to digest animal food, and his body is fitted to be nourished by it." He must slay to live, and it is intended that he should do so. He is surrounded by ravening wolves, and all the other countless untamable beasts of the forest and the plain. He must either slay them or go down beneath their attack. It is a case of "the survival of the fittest," and all are made very fit. We must not in these days of arms of precision, allow ourselves to suppose that this matter was at first so simple as it now appears. Had man not been well fitted for the task, it is hard to see how he could have lived to invent a gun, or even a sword or spear. Now of course all is plain sailing; but we have even yet a reminder of the old times in the *sport* of hunting and shooting. Rat killing and bull fighting are also not foreign to it.

But what was required was done, and man was

endowed with the faculty of Destructiveness. The gift of this faculty follows as a corollary to the grant of Combativeness. The very grant of Combativeness alone, made this faculty an absolute necessity, even if there had been no other reason for it. Men are by Combativeness made both brave and aggressive, and their aggression is not limited to aggression against the beasts of the field, but makes them troublesome also to their fellow men. In order then that this faculty of aggression should be held in check, it is necessary that those who are attacked should be put into a position, not only to oppose, but to slay the aggressor, and for ever end his power to assail. The choice of two evils here presents itself. Man must either suffer injury, or overcome and if necessary, slay his opponent. It was not man that had to take this serious question into consideration. It was his Creator. Man is exactly what the Creator made him. And He in His wisdom and power decided that man should not suffer unjust aggression, but should rather, if necessary slay the aggressor; and He accordingly planted in him largely the capacity to do so. In exercising this faculty, in accordance with the law of good Conscience, man has the warrant of the Almighty within himself. The penalty of capital punishment recognises this principle amongst the nations. The gift of Destructiveness then, makes the life of the aggressor hard, and aggression a danger not to be lightly undertaken.

The effect of this faculty on the mind of the man himself who possesses it is not the least striking, or the least useful, feature of it. It renders active, and puts into action, all the powers of the mind. The way in which this works out is most curious. If a

benevolent person for example, sees a helpless creature, or an infant, wantonly abused, his faculty of Benevolence is outraged. His pity for the helpless sufferer is great; but Benevolence does not of itself comprise the quality of anger. Pain however, to any faculty, rouses in the man his faculty of Destructiveness, and in such a case its instant effect is, to put the benevolent observer into a rage against the brutal aggressor. This is a strange principle, but the greater his Benevolence is, the greater will his anger be. It may be that because of his very Benevolence, he will step forward and strike the offender to the earth. The man on the other hand, with small Benevolence, may not approve of the act, but he will reflect that it is not his business, and will "pass by on the other side." We can remember how, some years ago the Bulgarian atrocities stirred up all Europe into rage against their oppressors. This was the action of Benevolence stirring up Destructiveness and causing anger. So also Conscientiousness is hurt by any act of rascality, and rouses Destructiveness to anger. So also Self Esteem is wounded by any insult, or want of consideration, and Destructiveness is roused, and perhaps some one is shot in a duel in consequence. It is so also with all the faculties. It is not difficult to see the result, and the vast importance to the character of the man, of this principle of Destructiveness. It gives fire and force, and instant action, to all the sentiments in his nature. Any hurt to any of them rouses anger, and causes immediate action. This principle then being defined, means an instant desire to put a wrong thing right. What a force this gives to the character of the man! And how a man so constituted contrasts with the human

sheep, who is too placid and yielding to be roused by anything! The one has, all else being equal, a strong character, the other by comparison, a weak one. The man wanting in this faculty is deficient "in the fire and edge necessary to a first-class business man."

It is the faculty of Destructiveness that points the satire. *Holy Willie's Prayer* takes its point and keenness from it: and Burns is known to have been possessed of this faculty largely. It is scarcely possible to overestimate the power of satire in the world. Incisive writers also owe their power to this faculty, and they are of the "salt of the earth." If an evil is to be remedied it must be exposed: and it is the Destructive man alone who can expose it. He hits hard, and takes a delight in doing so. If it be an outrage to Benevolence and Conscientiousness, that excites him to action, his work is precious beyond calculation, because it takes the form of holy indignation, and will be well directed.

In order to observe the working of any faculty, it is not the best plan to examine its operation in the man in whom it is weak. In such a case the action is faint, and is easily controlled and modified by the other faculties of his mind. But when, on the other hand, it is observed in the mind of the man in whom it is powerful, and little controlled, its operation is manifest beyond the power of mistake. In such a case we can see the excesses to which the faculty is liable; and the excesses to which this faculty of Destructiveness is liable, are more deplorable and terrible, than the excesses of any other faculty in the human mind. If it was a serious matter to introduce Combativeness into the mind of man, it was ten times more serious to introduce this faculty of De-

structiveness. The thumbscrew, the rack, the iron boot, the wheel, the slow fire, the delight in suffering, are the fruits of the uncontrolled excess of it. Search the records of the Holy Inquisition, and you will find it there written large. Those who have this faculty both large and insufficiently controlled, revel in cruelty. If furiously excited, it leads to the overwhelming of Benevolence, Conscientiousness, and all the other virtues, and induces brutality. It is always to be observed, that it is the balance of power in the various faculties,—after they have fought out their internal conflict,—that constitutes the Will, and the Will is the man. The character of Peter the Great may illustrate this internal contest and conflict. In it we have a striking example of kindness and cruelty combined in the same individual,—*i. e.*, Benevolence, and Destructiveness. Such a man can be made to appear by one biographer in a bad light, without outraging any fact; and another can with perfect truth paint him as a man of marvellous kindness and goodness of heart. He is, in very fact, both a "scourge and a benefactor." This contrariety of action is greatly produced by the nature of the impression possessing the mind of the man at the moment in which he acts. If he be a man like Peter the Great, with fierce Destructiveness, rage is for the moment liable to take complete possession of him, and to bear down everything that stands in its way; and if he be uncontrolled by adequate Cautiousness, the results may be most deplorable. Cautiousness, if largely possessed, is a marvellous safeguard in such a case, as we shall presently see. It makes the man whose passions are aroused to violent action, call a halt, before actually giving effect to his rage; and this halt often saves him. It gives him a moment

of rest from his fury, and his better sentiments have a chance of being heard, and in a fit case will be likely to save the situation. The great Roman emperor Diocletian is also a striking example of a man of the same mental condition. A man of commanding abilities, and reforming zeal, he was at the same time possessed of strong and dominating passions, difficult to be held in control by his superior faculties. In general he did succeed in controlling them to a large extent, but by no means always. He let loose his rage, for example, and unchained his almost boundless powers, against the unhappy Christians, then becoming powerful in his dominions; and issued a bloody edict denouncing death to "all who should presume to hold any secret assemblies for the purpose of religious worship." Multitudes of his most faithful subjects fell victims to this persecuting zeal, and expired in tortures, often the most refined and diabolical. Afterwards, in a series of edicts, he declared his intention to "abolish the Christian name." Yet this was a man of excellent intentions, and of really great achievements. But no man so constituted can look back upon such a career as his but with remorse. True there was much to comfort him in such a retrospect. He could point to his reforms, wise, far reaching, masterly, and enduring. He could appeal with truth to the purity of his purposes, and the greatness of his achievements: but the whole was poisoned by a crushing sense of his failures and his crimes. Borne down by the weight of his position as a despot, he laid down his sceptre, relinquished the purple, and retired into obscurity, to cultivate his garden in Dalmatia, and live in peace. It was a most striking case of the revolt of Con-

science against an impossible position. But, notwithstanding all his faults, his retirement was a calamity. When however in after years, he was solicited by Maximian to reassume the reins of government, he refused the temptation, as Gibbon tells us, with a smile of pity, calmly observing that if he "could show Maximian the cabbages which he had planted with his own hands at Salona, he should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power."

The position of a despot is indeed a position of boundless responsibility, and to fulfil its duties requires a man, not only of the most commanding powers, but of a judgment the most correct, and of a diligence and carefulness the most extreme. Those who attempt to carry on such a government by the advice of those surrounding them, and without consulting the views of the people at large, either directly or indirectly, are, like Diocletian, sure to be led astray. And in so doing they commit a crime against humanity which should never be condoned.

Whether then we like the idea or not, we must accept the fact, that this faculty is a most potent influence in the human mind. There is no getting away from this plain truth. It is so plain that "he who runs may read." He who gallops may see it plainly. Nor is the manifestation of it confined to large matters: it crops up in the smallest things. Breaking windows, smashing lamps, knocking down a policeman, cursing, and bullying are manifestations of it. It is a faculty alike the salvation and the misery of mankind.

It would be quite a mistake to suppose that the man endowed largely with Destructiveness is neces-

sarily brave. Far from it. Bravery is conferred by the faculty of Combativeness, and not by that of Destructiveness. There is really nothing in common between the two. It is certainly very possible, and is in fact frequently the case, that a man is both brave and cruel. But bravery has nothing in common with cruelty; nor has cruelty anything in common with bravery. It has often happened that the most blood curdling of wretches, when he has come to suffer the penalty of his crimes, has been unable to endure with fortitude the death he has so often inflicted upon others; and has grovelled in the dust, for the mercy which he would not himself extend to his unhappy victims. Beyond all comparison this is the most dangerous and terrible of all the instincts implanted in man.

In the two faculties then, of Combativeness, and Destructiveness, we have the great bulwark of Self Defence, firmly established and powerfully equipped. By them man is in a position to bar all aggression, and to take care of himself, surrounded as he may be by every enemy, and assailed as he may be by every danger. "Men who are amply endowed with these faculties, well regulated by superior sentiments, are not aware how much they owe to them. In civilised society we pass years without a conflict; but it is because all know that the sentinels are at their post, and that an attack is dangerous."

But, if Combativeness required provision to be made for its control and regulation, that necessity is ten times greater here. And yet it is a strange fact, as we shall presently see, that few faculties in the mind of man work more steadily for the amelioration of the condition of the race, and for the spread of

virtue, and the control of vice, than this terrible engine of Destructiveness.

> But the Almighty, when He created such a faculty as this, did not leave man at its mercy. Had He done so, man in place of being at the head of creation would have been a wild beast, untamable. But, far from doing so, He planted in his mind the most powerful and wonderful instruments of control. And, beyond all comparison, the most beneficent of these is the noble faculty of Conscientiousness.

# CHAPTER III

# CONSCIENCE,—WHAT IT IS, AND HOW IT ACTS

## CHAPTER III

### CONSCIENTIOUSNESS

CONSCIENCE is not only a knowledge of what is right, but a strong impulsion to do it. A mere knowledge of right is not enough, and the promptings of the faculty of Conscientiousness do not stop at that point, otherwise I fear they would be of small importance, in controlling the evil cravings of the mind. This faculty on the contrary, insists upon attention, and even imposes a penalty on the man who violates its laws,—the ever gnawing torment of an evil Conscience, and the pangs of remorse. Those who are deficient in Conscientiousness will know little about the pains of remorse and the stings of an evil Conscience, not because they act upon the law of Conscience more than others, but because that faculty is too weak in them, to impose any penalty worth considering. To the really conscientious man however, who has committed a great fault, the pangs of Conscience are an abiding torment. Instances have been very numerous where such men have been unable to sustain this torment, and have delivered themselves up to justice, to suffer the penalty, it may be death itself, that they feel their conduct has justly merited. It is not easy to gauge the depth of such a misery as this: it cannot be exaggerated. But the misery flowing from evil-doing is never spared to men. It

enters into the sublime scheme of the Almighty for their government, and is in fact one chief bond that holds men to virtue. It teaches them that the way of error is not the way to happiness. This is not the entire bond however comprised in this faculty of Conscience. Beyond all that, there is the love of virtue, and of rectitude, for their own sake, which makes the doing of the right thing a continual pleasure, and fills the minds of those who resist wrong impulses, with a quiet and abiding contentment. Conscience might be defined as,—A sense of the rights of others, and an impulsion to respect them, with contentment in doing so, and otherwise remorse.

But from whence then did such a feeling come? Not from man, for each and every one of his passions lead him, if uncontrolled, to vice. It is not Combativeness and Destructiveness alone that lead him into crime and folly. Every one, and all of his desires, lusts, and passions, if uncontrolled, lead to evil. And against all these Conscience bars the way. It is an enemy the most pronounced, to the undue indulgence of them all. We can see only one source from which it can come: and that source is,—The Almighty Himself. This noble sentiment then,—the sense of right, and the impulsion to do it,—is the work of the Almighty. It is His Will communicated to man. How can we suppose it to be the Will of any other? What is it, if it be not the voice of the Creator? Whose voice is it? The idea is extraordinary, but there it is standing out boldly. If it were implanted in us, who put it there but He who made us? Is it conceivable that He could have planted a light within us of which He disapproved? Or can we charge Him with being a "blind leader of the blind"?

There is every reason why the Almighty should have conferred this noble and astonishing sentiment upon man. He had planted in him the propensities both of aggression and destruction. He had also endowed him, for necessary purposes, with principles which, if unrestrained, would lead to theft, licentiousness, and evil of every kind. Could it be supposed that He would leave him thus? If He were Himself a being actuated by the law of honour and virtue, He could not do it: nor did He do so. Neither could He implant in man a false light to lure him into vice: nor did He do so. Such an act would have been to Him more impossible still.

But how then has this guiding principle, to lead men safely through the pitfalls of their own passions, been introduced into the mind of man? It would seem an impossibility: because a rule of conduct that would apply to one set of circumstances, would not apply to another. Fixed rules could not do it. The rules must vary as infinitely as the circumstances. It would seem to call for some one to stand by our side, and always tell us what to do. A course of conduct that was right yesterday, today, under changed circumstances, would be entirely improper. We are reminded of the ancient tale of Telemachus, journeying after the fall of Troy. He was supposed to have been visited from time to time by Minerva, the goddess of wisdom and courage, in the disguise of an old and venerable man, called Mentor, who befriended him by his counsels, and always pointed out to him what course he should pursue. If this sage counsel were followed, all went well but if not misfortune followed. This, though it was not so intended, is an illustration of the action of Conscience. But

Conscience is conferred, not upon one man only, but upon every man; and by a means much more wonderful, and immensely more perfect. It is implanted in the man himself, and unlike Mentor in the tale, it possesses the means of enforcing attention to its precepts.

How often have we not thought with sympathy, of the child who, looking up on a clear starry night, at the vault above, and musing, as every thoughtful mind must, upon the wonders that surrounded him, fell into a reverie and imagined that "the stars were gimlet holes to let through the glory." We may smile at the simplicity of the idea, but it is sublime. What is the Conscience of man but a gimlet hole to let through the glory of the Creator? Whence comes this glorious voice, if not from Him? Whose essence does it convey into the mind of man, if not the essence of the Creator? The works of man are wonderful, but this is more wonderful still. By that astonishing instrument, the spectroscope, man can survey the heavenly bodies, as they roll through space illimitable, and can analyse the beams of light that come from each, and by the qualities of the various lights, can judge with the most marvellous accuracy of the contents of each,—so much iron, so much copper, so much sodium, and so forth. But here, in the Conscience implanted by the Almighty in man, we have a spectroscope which can reach beyond the remotest star, and, surveying infinity, can analyse and search out the essence of the Almighty Himself, who has deigned to confer upon man a ray from His own existence, to guide him and to give him light. "From one thing" we can "judge all." The Creator of this light of rectitude and honour, must be

beyond all comparison, just and true, and "righteous altogether."

Surely in the midst of the turmoils, passions, and pitfalls, amongst which we are placed, we have need of this guiding beam. And it is well for the man in whom it is strong: for in the human mind Conscience is an Ishmael whose hand is against every other faculty in the man. But though Conscience may be overborne from time to time, in its struggle against vice, it always comes freshly to the charge, and there are few men, if any, so hardened that they do not at times hearken to its voice. This struggle is described by Paul when he exclaims, that he finds a "law in his members warring against the law of his mind," and that when he "would do good, evil is present with him."

He who acts on the principle of Conscience may meet with poverty, but he still rejoices, and he has his reward in the contentment of his mind. Conscience however is not a sentiment that leads to popularity with the masses. It is too strictly just, and for a righteous man will no one die. But the man who can be very kind at the expense of others, is more in the way of making "friends of the mammon of unrighteousness." Stern integrity is not popular with those who want to get something to which they are not entitled. It is a pure and beautiful virtue however, because it acts without hope of reward, from a simple desire to do the right thing: nor is it ever called into play through any fear of punishment. It knows no fear, except the fear of doing what is wrong. The old Romans had a grand conception of this sentiment, at least in their laws. Their maxim was,—*Fiat Justitia, ruat cælum.* And although in

practice they fell far short of this most noble maxim, at least in the latter years of their dominion, yet they were far superior in this respect to the nations around them; and here no doubt lay the secret of their great success; for there is nothing more sure than that "honesty is the best policy."

"When this faculty is powerful, the individual is disposed to regulate his conduct by the nicest sentiments of justice. There is an earnestness, integrity, and directness, in his manner, which inspire us with confidence, and give us a conviction of his sincerity. It prompts him to do justice in judging of the conduct of others, and of their opinions, motives, and talents. Such persons are scrupulous, and are as ready to condemn themselves, as to find fault with others. They are reserved in making promises, but punctual in performing them. Their consistency of conduct marks them out: and the grand result, is that daily beauty of life, which renders them in the highest degree useful and respected. It communicates a pleasing simplicity to the manners, which commands the esteem of all well constituted minds. It renders the individual a strict disciplinarian, and a rigid, though a just master. Those who are deficient in Conscientiousness, are able to understand conduct proceeding from ambition, self-interest, revenge, or any other inferior motive; but that determination of soul which suffers obloquy and reproach, nay death itself, from the pure disinterested love of truth, is to them utterly unintelligible. They regard it as a species of insanity, and look on the individual as essentially mad." Madame de Staël relates of Bonaparte, that he never was so completely at fault in his estimate of character, as when he met with

opposition from a person actuated by the pure principle of integrity alone. He did not comprehend the nature of such a man, and could not imagine how he might be managed. "A good supply of this faculty is necessary to the true philosopher, producing the desire to discover truth, and that perfect reliance on its invincible supremacy, which gives at once dignity and peace to the mind. Unjust and malicious aggression have no standing in its presence. It requires that the benevolent man should be just first, and generous afterwards." The plea of friendship fails also, to move it to work injustice.

Conscience then, stands high and majestic to the last, and fights to the end. It may be overborne and brought low, and trampled in the dust, but it never consents to evil. One is reminded of the thoughts attributed to Jugurtha, the dethroned king of Numidia, as he lay in the last agonies of death by starvation, in a Roman dungeon: "My soul standing aloof, looks down upon the ruins of my body, smiling in apathy. I feel no longer. I challenge Rome to give another pang." But the comparison is not perfect. Conscience, when its possessor has sunk into moral degradation, does indeed "stand aloof" looking down upon the moral ruins of the man, but never "in apathy." In the time of misfortune and distress its opportunity arises, and it never fails, if it be possible, to make its voice heard. When the great Cardinal Wolsey was cast off, and brought to the dust, it was under the influence of remorse, brought about by an outraged Conscience, that he exclaimed, as paraphrased by Shakespeare,—"Had I but served my God with half the zeal I served my king, He would not, in mine age, have left me naked to mine

enemies." We have the same cry from the dying thief,—"We indeed suffer justly, for we receive the due reward of our deeds, but this man hath done nothing amiss"; and,—"Lord remember me when Thou comest into Thy Kingdom."

We have here then, in this wonderful faculty, an antidote, not to the faculties of Combativeness and Destructiveness, but to the evils of unjust aggression, and devastation, which arise from their abuse. Conscience leaves the virtues of courage, and righteous indignation, entirely intact; but says to these faculties,—"Thus far shalt thou go and no farther";—"Here shall thy proud waves be stayed."

But these passions require still further control and direction; and others have been provided. Not the least potent of these are the Intellectual Faculties.

# CHAPTER IV

# AN APPRECIATION OF THE CAUSES OF DISHONESTY, AND OF THE PROVISIONS MADE FOR ITS CONTROL

## CHAPTER IV

### ACQUISITIVENESS AND BENEVOLENCE

But the principle of Self Preservation requires yet another faculty, to render its foundation secure. We have seen that the plan of the Almighty in the creation of man, was to make each individual responsible for the care of himself; in other words for Self Preservation, and Self Defence. And it follows as a corollary to this basis of human nature, that each man, in looking after himself, should be charged with the duty of acquiring and gaining, all those things that are necessary for his happiness. If each individual were not charged with this duty, upon whose shoulders could it be safely laid?

COMBATIVENESS and Destructiveness, as we have seen, enable the man to see thoroughly to his own protection from oppression, or in other words his Self Defence: but they do not procure him anything, and are therefore insufficient for Self Preservation. More is required, if man is to collect around him those comforts and facilities, which are necessary to his health and happiness, and even to his very existence. This power then of acquiring, is conferred upon him by the faculty of Acquisitiveness, with which he is largely endowed. But what is it then, that this faculty prompts him to acquire?

This question is not answered by the faculty of Acquisitiveness, which is a blind propensity, for the acquisition of such things, as the other faculties in the mind of each person, may demand. Some, according to the disposition of each, will desire to acquire gold, others fine clothes, others lands, books, ancient furniture, horses, houses, and what not? But whatever it is that the man desires, his faculty of Acquisitiveness, if it be large, will insist upon his seeking, and if possible procuring. A single moment's reflection will convince any person, not alone of the usefulness of this faculty, but of its positive and absolute necessity, unless the rule of nature is to be reversed, that each man's first duty is to take care of himself, and unless some other mode of taking care of him is to be provided. The benefit that this faculty confers upon man is beyond calculation. To it in a large measure we owe our superiority to the lower animals. Those who possess it, surround themselves with comforts to which others of their class are strangers. The poor workman may begin as a young man, with no means, and poor surroundings, but gradually there grow around him a multitude of little things, procured at small expense, that give an air to his cottage, superior to others of its class. For the sake of gratifying his desire to acquire, he puts a penny to a penny, by the avoidance of the silly indulgences that others around him consider necessaries. The same desire makes him diligent, as a necessary means to secure success; his steadiness and diligence are recognised, and claim their reward, promotion follows, and with it better earnings; and with better earnings follow larger savings; until in the end, if he chance to be a man of capacity and character, he may become a wealthy,

prosperous, and successful citizen. But even if he be not a man of large capacity, or noble character, still he will plod on, and pursue his course to the end, and his child will begin life under far different auspices from what his father did. Now, it is not to any of the great things, that such a man have may done in the time of his prosperity, that he owes his position. It is to the small beginnings. It is to the rail upon which nature, and not man, placed him: and the most essential ingredient in that rail, is Acquisitiveness. Without a good supply of this faculty, he never could have been any better than the others of his class.

It may be that a man may have an ambition far above the mere acquisition of wealth: but how can he attain that position without at least some wealth or means? This world is so constituted, that without some wealth a man is not generally considered of much account. If then, he has a good faculty of Acquisitiveness, here is an additional motive to give a stimulus to it. He has the capacity to acquire, and he does so, not only for the joy of building up possessions, but also because it enables him to reach the point he could not otherwise attain.

But, the man who has small Acquisitiveness is upon an entirely different plane. If he have not wealth to begin with, he will never attain to any. He will enjoy the good things which the gods provide, as he goes along, and when the times of pinch and want come upon him, he will most probably blame the state of society, or some one else, but certainly never himself. Upon such a miserable pittance as his work supplied, he will exclaim pathetically, and with perfect conviction, how could he do anything?

But "where there is a will there is a way"; and what one man is by nature fitted to do, another cannot so much as understand how to commence. Even if such a man begin the world with riches, those riches speedily melt away. To this end it is not necessary that he should be dissipated or a gambler; but he has no strong "sense of property," and takes little pleasure in it. All his tastes and desires are gratified as he goes along, regardless of expense, and when at last he takes fright and examines his position, he has in all probability, next to nothing to show for all his expenditure. The great trouble in his case was, that he did not know his own condition. He supposed himself to be constituted like other men, and acted accordingly: but he was not so constituted, and he came to grief. Had he known his great defect, it is just possible that he might have managed by the exercise of his reason, to have so controlled himself as at least to have avoided ruin.

A moment's reflection will suffice to show the wide pedestal of usefulness on which this faculty rests. When man is born into the world, his first desire is to gain something. The exercise of this faculty commences with the child in arms, who stretches out his hand to seize anything and everything within his reach. And when he comes out into the activities of life, this same propensity continues with him, and is the last that relaxes its hold upon him. We may smile at this, as being a human weakness, and in its excesses it certainly is; but this propensity to acquire is really at the basis of human life, and is the chief stone upon which man founds his happiness. The very pleasure of collecting all those things that are necessary to him, constitutes one of his chief enjoy-

ments; and sometimes even the use of the objects themselves, becomes a secondary consideration to him. Acquiring is in fact the daily business of every man, whether he may be a man of busy occupation, or of pleasure. In every case he has objects after which he strives, and which he pursues with untiring zeal. And it is the faculty of Acquisitiveness which gives him this desire, and confers upon him the pleasure of successful effort. Without this capacity and taste, where would the industries of the world be? This faculty for acquiring is at the very foundation of almost all of them. To it we owe all that we possess. Without it we could be possessed of nothing: or in other words we should speedily perish.

It is easy then to see and appreciate the important reasons, that led to the gift of this faculty to man. But when the uses of a faculty are very great, it will be observed also, that the abuses to which it is liable are correspondingly dangerous. And certainly few more serious steps were taken in human creation, than in implanting in man this propensity to acquire. It is a standing desire to possess. It prompts men to put forth their hands and take; and if it stood alone, the world would be filled with strife and carnage for the possession of the earth, and all things that it contains. How then is it possible, that this essential impulse should be implanted in man, this insatiable greed, ever burning for satisfaction at the expense of whom it may concern, and yet that society should exist? Here is a problem that might well seem impossible of solution. But we find that there are no half measures used in dealing with it. The quality was necessary, and was boldly conferred, with all its

consequences: and yet man was rendered, not only quite willing to forbear, but even to give away what he already possessed. Nothing more clearly shows the resources of the Creator.

The work then of bridging this abyss, was largely achieved by two means. The first was by the grant of the faculty of Conscientiousness, with which we have already dealt. But observe the conflict between the two faculties of Conscientiousness and Acquisitiveness. If a man desires to have only that which he should have, Conscience is silent and approves; for there is no necessary conflict between these two faculties. There is room for them both: and each has its work to do. Acquisitiveness pursues its office, as Burns puts it, by stimulating man to "gather gear by every wile, that 's justified by honour." If honour be satisfied, Conscience can require nothing more. But if, on the other hand, a man be possessed of a desire to have that which he should not have, then immediately Conscientiousness and Acquisitiveness are face to face in mortal conflict. If Conscience be the stronger, the dishonest desire is controlled, and suppressed, and virtue triumphs. But here, as in every other conflict, the victory is to the stronger. It may be then that covetousness will prevail, and that vice will arise from the abuse of this faculty. For every faculty (except Conscientiousness) may be diverted from the useful purposes for which it was created, to be applied to the pursuit of vice.

But Conscientiousness is not left alone in the task of controlling this passion to acquire. It has many helpers, and not the least amongst them is the faculty of Benevolence.

*Benevolence*

Benevolence then is a direct opposite to Acquisitiveness. The one looks to self interest; the other to unselfish care for the interests of others. The one seeks to acquire, and the other urges its possessor to bestow bounties on others.

When one reflects upon it, it seems an astonishing thing, that a faculty should actually have been implanted in the mind of man, conferring upon him a passion for giving away. And certainly Benevolence is the most unselfish and amiable trait in the human mind, and gives a gentleness and charity, not only to our actions, but to the smallest thoughts and desires of our minds. It inspires that sort of charity that "thinketh no evil." If two views are possible, it prompts the kind one. It does not hinder Acquisitiveness in its necessary and useful work, but it cannot bear to acquire at the expense of the wretched; nor can it enjoy anything acquired by entailing misery upon others. Conscientiousness prevents us from acquiring unjustly, but Benevolence does not go quite so far. It bars the way however against our acquiring by means that are cruel, or by oppressing the weak. And even when we have acquired that which we prize, it opens our hearts and our hands to share it, and to confer bounties upon our fellows in distress; and that, despite all the efforts to the contrary of our faculty of Acquisitiveness.

Much has been written about "The Will." This is a matter however which is quite simple. The Will is the desire arrived at finally by the man, after the various faculties have fought the question out, and when he has come to his decision.

There are few more beautiful illustrations of this sentiment of Benevolence, than that conveyed in the following simple words: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and left him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." There was no selfish thought here. This generous act was done to an utter stranger with whom there was no tie of friendship, or even of previous acquaintance. It was the milk of human kindness that actuated this travelling Samaritan, without any hope of future gain. In the mind of the priest and the Levite however, who passed by on the other side, no spring of human sympathy was touched. The one was moved by the innate spirit of Benevolence, but the others were strangers to it.

The possessor of this faculty places his delight in the pleasures of others. It is in fact a principle that might be described as unalloyed goodness. Christ's Sermon on the Mount is a "sublime

emanation of combined Benevolence and Conscientiousness," when rightly understood. "Indeed through the whole New Testament, the supremacy of the moral sentiments shines forth with a lustre not to be equalled in any other code of religion or morality." "Charity suffereth long and is kind: charity envieth not: charity vaunteth not itself: is not puffed up." In fact where charity is not, Christianity does not exist. No Church or man without it is anything, so far as Christianity is concerned. It is the vital element. "What doth it profit, my brethren, though a man say he have faith, and have not works? CAN FAITH SAVE HIM?"

This sentiment is a great source of happiness to its possessor. Those who are penetrated by it are seldom heard to complain of the heartlessness and ingratitude of others; probably because they underestimate their own deserts; and probably also because they largely meet with the lively gratitude they so well merit; partly also because they do not like to dwell on the defects of others, but cover with a mantle of charity their faults and shortcomings. The Benevolent man is so full of good will to others, that he is disposed to think all the world like himself. This quality is not friendship however. Friendship is always centred upon a particular and favourite person, from whom it receives its return, in sympathy and love: but Benevolence is a pure hearted sympathy for the whole human race, without any thought of return or reward.

It is a vulgar idea that Benevolence consists only in giving. It is pure Benevolence to suppress one's own humours and desires, when these would be lacking in kindness or sympathy. The softness and

consideration, which are the charm of politeness, are the result of it. Without this element there can be no true politeness. Deficiency in it on the other hand, produces callousness to the misery and suffering of others.

It is a pity, but it must be admitted, that this beautiful sentiment is liable to abuse. Nature intended that all the faculties of the mind should be strictly under the control of the Intellectual Faculties, and when this control fails, abuses follow, as surely as that the sun rises in the morning and runs its daily round. Every faculty must be held in control by reason, or it runs to excess, and produces evil results. The tendency to yield to every demand, and impoverish ourselves, to do good to others, is the unreasoning exercise of this faculty. Those whose Intellectual Faculties are badly balanced, have their brain constantly filled with Utopian schemes of impracticable philanthropy. Nature also intended that it should be kept in control by Conscience; and when this control is wanting, the most deplorable results ensue. A juryman for example, will often, without hesitation, in obedience to this faculty, forswear himself, and give an unjust verdict against a public company, in favour of a poor man. It is so easy to be Benevolent at the expense of others. This is the most common form assumed by the abuse of this faculty. It is the rock upon which members of committees, and corporations, wreck themselves. Instances of it meet our eyes at every turn, and amongst all peoples. No class however educated, and however it may pride itself upon its training in honour, is exempt from this vice.

The fact however remains, and stands out through

all, that the faculty of Benevolence is, upon the whole, the firmest friend that Conscience has in the human mind.

It will be seen then, that about the most powerful instigation to dishonesty in the human mind, is the faculty of Acquisitiveness. And notwithstanding all the means for its control by Conscientiousness, Benevolence, and otherwise, it is all too successful in bringing about this debasing vice.

There is a form of dishonesty however, which is not always called by that repulsive name, but which generally goes by the name of selfishness. When a man snatches any little advantage to which he is not entitled, as for instance, by securing half the seats in a railway carriage, by putting parcels on them, and so pretending that they are occupied, it is pure dishonesty. Breaking an appointment, and so upsetting people with whom an arrangement is made, is the same. Carrying papers away from a reading room, to be returned at convenience, is the same: and so are thousands of other things that go by the name, all too lenient, of selfishness. Like everything that is dishonest, and regardless of the rights of others, selfishness is a debasing quality, and the plan of nature for its sure correction is, that those who have "sown the wind" must "reap the whirlwind." Retribution is certain, and it is best for them and best for all, that it is so. Selfishness reaps but a poor reward in the long run. The punishment inflicted upon the selfish may appear to be small, but it is not really so. It is as persistent and continuous as the offence; and is sufficient to render the lives of the selfish as unhappy as they deserve to be. In the end people must come to use their reason, and

to see the utter futility of seeking happiness at the expense of others.

Great and potent however as are the forces of Conscientiousness and Benevolence, in checking the vices of greed and dishonesty, arising from the abuse of Acquisitiveness, the influence of the Intellectual Faculties is perhaps greater still. It is through the Intellect that we acquire a knowledge of the dangers attending upon dishonest acquisitions, and learn that our best policy after all is—honesty.

# CHAPTER V

# AN APPRECIATION OF THE DEPENDENCE OF CONSCIENCE UPON THE INTELLECTUAL FACULTIES

## CHAPTER V

### THE INTELLECTUAL FACULTIES, AND CONSCIENCE

CONSCIENCE is not an Intellectual Faculty: and it can only come into contact with the affairs of the world, and take action in regard to them, through the agency of the Intellectual Faculties. This is not a strange principle, but one which affects the whole man as well as his Conscience. It is seen in operation with regard to the senses. The mind of man as a whole can only come into contact with earthly things through the senses of sight, hearing, touch, taste, and smell. We are accustomed to this idea and do not think it strange. Yet no doubt many an intellect of the greatest brilliance, is buried in oblivion, and lost to the world, through default in these outer senses. If a man had an intellect however commanding, what would he be if he had neither sight, hearing, touch, taste, nor smell? He would be locked up in himself, ignorant of the world and all its affairs, and more useless and helpless than the most stupid of men. If we could suppose, that such a man could express his opinions, what would they be worth, except as a study to the curious? They would be grounded upon nothing, and could have no useful influence. So is it with Conscience. It must have an opening to the world, through the Intellectual Faculties. The man must have an idea in his mind, and a set of

circumstances in contemplation, before there is anything in regard to which Conscience can pronounce judgment. But without Intellectual Faculties, it is quite an impossible thing that man could have an idea of any kind, and hence the absolutely vital importance of these faculties to the operation of Conscience. Conscience has in itself neither sight, touch, taste, hearing, nor smell. It is no exception to the general rule pervading all the functions of the man. No faculty can do more than its own duty, and it is so with the whole body. Each organ is dependent upon others, to enable it properly to perform its functions, and even for life itself. I am a little ashamed to elaborate this plain matter so much; but it is so absolutely vital to my whole subject, that it is essential there should be no mistake upon it. We are thoughtlessly, so much accustomed to regard Conscience as a sort of separate person, acting in a sense on its own account, that we are disposed to forget that it has been placed in the man, and not outside him, and that it forms a portion of his being. It is not a Mentor walking about with the man as an independent companion, but is actually *in* him and of him, and is influenced by all the laws which actuate him.

The Intellectual Faculties then are the medium and means by which Conscience communicates with the outer world. But, it is a fact too patent to require comment, that all men are not endowed with equally good Intellectual Faculties; and the necessary consequence follows, that the Consciences of all men have not got an equal chance. This is perhaps a startling proposition, when made thus bluntly: but there it stands as a plain fact, broadly before us, whether we

like it or not. And it must be dealt with by us, like any other law of nature, without any attempt to elude it. Suppose for example, that a man, viewing imperfectly the circumstances by which a certain question is surrounded, comes to the conclusion that the matter stands in a particular way, here then is a conclusion arrived at by him, and requiring action on his part. What then is he to do under these circumstances? Conscience does not fail him. It advises him without fail, of the proper course for an honest man to pursue, under such circumstances. He accordingly takes this course, and it is in fact a wrong one. But why is it wrong? Is it because Conscience has led him astray? By no means. It is because he has failed to grasp the true situation, and has placed before his Conscience a mistaken view of the case. Another man on the other hand, with clearer mental vision, sees the circumstances all completely, takes in all the facts, grasps their true relation to one another, and puts before what we call his mind's eye, a true and a clear picture of the whole situation. Again there is a case upon which the man must take action. What is he to do? Conscience here again takes up the situation as presented to it, but in this case the situation is entirely different, and the advice given by Conscience is exactly the reverse. Is the law of Conscience then, an interchangeable law? Is it a sort of moral whirligig? By no means. Its principles are as solid as the hills, and much more enduring: but they are principles which must be applied to the circumstances of each case. If there be a difference in the moral conduct of these two men, it is not the fault of Conscience, but of the Intellectual Faculties, which served the one man well, and proved

false to the other. The eyes of a man may be excellent, but if they look through green glasses, they will see all things tinged with green. If the man with green glasses were to go to the oculist for a remedy, instead of taking off the glasses, the oculist would think him, what in fact he would be, a common fool; and he would pronounce the eyes "all right." This is precisely the case with the Conscience: but it has too often to look through those most accursed glasses called, prejudice, ignorance, stupidity. If a man for example, in his stupidity, ignorance, or prejudice, comes to the conclusion that a certain thing is so, is it to be supposed that his Conscience will give him the same advice, as it would have given him if he had viewed the circumstances with greater enlightenment, and had come to the true conclusion, namely, that it was *not* so? The very reverse. The advice given by Conscience will be to do the very opposite thing in the one case, from what it directed in the other. Conscience is not in the least at fault in this. It is the Intellectual Faculties of the man that make the blunder. If the man has done wrong, he must take all the consequences,—such is the law both of nature, and of man. The man himself, when he awakes to the true nature of what he has done, will be the first to acknowledge the justice of that rule, and being an honest man, will not rest till he has put right, so far as may be, the evil that he has done. His Conscience, here again, will not fail to urge him to this clear duty.

Conscience then, this voice of the Creator within man, being planted not in an angel, but in man, must act through the human intelligence. The overwhelming importance then of good Intellectual Faculties,

upon the operation of Conscience, and the consequent restraint of vice, is not to be overestimated.

What then is the nature of this Intellect of man, which seems so necessary, not only to his intellectual life, but even to his moral rectitude? The Intellect of man consists of two parts: (1) Those Faculties which Reason; and (2) Those Faculties which Observe, and so produce food for thought. For no man can reason without facts to reason upon. First then, the Reasoning Faculties are,—Causality, and Comparison.

# CHAPTER VI

## AN APPRECIATION OF THE DEPENDENCE OF CONSCIENCE UPON THE INTELLECTUAL FACULTIES

*(Continued)*

## CHAPTER VI

### THE INTELLECTUAL FACULTIES, AND CONSCIENCE
*(Continued)*

#### THE REASONING FACULTIES

### *Causality*

If we could suppose a man in the full plenitude of his faculties, opening his eyes for the first time upon this world of ours, this faculty of Causality would be at once called into action. His first word would be dictated by it. Where am I? What kind of things are these that I see around me? What are they for? How do they act? Why is it that a horse is fastened to a cart and draws it, while the man sits on the top of it, and does nothing but whip the horse? Why do the wheels go round? Why does the farmer put grease on the axle? Why does he take butter to the market? Why does he want money so much? and what does he do with it? Why does the dog bark, and not speak? Why do all these men and women work for the farmer? How is it that a gang of men work so hard, and one man does nothing but stand and look on, and shout out to those at work? How do trees grow? And why do they put forth leaves? We may smile at such questions, and they may appear absurd to our experienced minds: but they and many others more quaint still, have been asked by every one of

us, and the solution of them has made full the years of our childhood. Every solution arrived at has suggested a further difficulty, and a further enquiry has been made, until at last, by insensible degrees, we have arrived at as full an understanding of the whole conditions, social, political, and economic, as we are by our faculties, whatever they may be, capable of.

If such a man were largely endowed with the faculty of Causality he would have an enquiring mind, and would very quickly make himself acquainted with all the conditions amongst which he was placed, and the reasons for them. It is this faculty that demands the reason for everything. It is not satisfied with the mere fact that certain things exist, but it must know the reason why. But only imagine the condition of a man who cared for none of those things, who had neither the interest nor the capacity to enquire into the reason of anything. What a blank the mind of a man would be who had never once arrived at the reason of anything! He would be even lower than the dog, which is without doubt gifted with a certain amount of this faculty, however small. It is by contemplating the breach that would be made in the intelligence of man by the want of this faculty, that we can best judge of its enormous importance to him, and of its influence on his life, mode of action, and capacities.

But this faculty not only gives the desire to know the causes, and the effects, of things surrounding us, but also a capacity to enquire into them and find them out. The mere desire to know would be of no use to us, but only an annoyance, without the capacity to ascertain. Neither would the capacity be of any use to us, without also the desire to do so. Both

are here comprised however, and form the great and fundamental principle of Reason in man. The other Reasoning Faculty is great, but this is by far the greater and more important of the two, and more far reaching, and richer in its results. The man with even a feeble gift of this faculty, can discern and profit by reasons underlying those common things of life, by which he is surrounded, and rises immeasurably beyond and above the highest of the lower animals. The gulf between him and the lowest man is indeed incalculable. But what are we to say of those men who are possessed of such commanding capacities that they can plunge into the deepest profundities of the works of nature; can make plain the incalculably sublime purposes of the Almighty Himself; can discern and judge of the design, in accordance with which, He has planned the heavens, and launched the stars upon their trackless rounds; can descry things which the eye cannot see, judging of their presence by their effects; who can enquire into those things too small to be perceived by the unaided vision; and can judge of their qualities, and the effects which they produce, and their modes of life and action? Are we not tempted to exclaim,—"Verily, ye are gods"?

But without this faculty none of these enquiries could be made; neither, if made, would they be understood, nor would they be of the smallest interest to the mind. Surely it is impossible then to too much value this great foundation stone of Reason. We can see however as a matter of fact, very plainly, that all men are not equally endowed with it. It is only too true that these great enquiries, even when made and fully elucidated, and rendered plain, are of

almost no interest to the majority of men. The whole field of science is now open to us all. It lies like a green and inviting meadow, spread out before us, and inviting us to enter and enjoy, yet how few of us care to taste its pleasures! How can such a thing be? To a man of great mental power it seems inconceivable; but yet it is so. To him, here lie joys beyond the reach of earthly misfortune; here is a happiness and a pleasure of which none can deprive him; here he can see his Creator in the works of His hands, and judge even of His character, and of His capacities, by the things which He has done. When we wish to examine the character of a man, the ancient and recognised way is to trace out the deeds of his life, to examine his "record." But here is the record of the Almighty Himself, stretched out before us, by which we can judge most surely of His character, and the motives of His great achievements. Yet few of us will take the trouble to look and to examine. The reason is obvious. The average man is granted neither the capacity nor the desire, to go into these great questions. If he had the desire, he would have the capacity, and if he had the capacity he would have the desire. The thing is one and the same. Of course it goes without saying, that many have not good opportunities, and to them it would be difficult, but it is equally true that "where there is a will there is a way"; as for instance in the case of Sir William Herschel. Opportunities he had none; but he did not fail to make them for himself. The very instruments for his enquiries were framed by his own hands, since he had no money or means otherwise to procure them, but had to work for his daily bread.

It is not hard to see what an elevating faculty is here planted in man, to help the work of Conscience, and to raise him above the vulgar excesses of his passions of Combativeness, Destructiveness, and Acquisitiveness. Yet it does not always suffice.

The use of this faculty has been illustrated by reference to the monkey; which though it has hands and arms, well adapted to bend the bow, will not use this instrument. It cannot sufficiently trace cause and effect. But the man, on the other hand, who has this faculty large, constantly and without effort, sees the interdependence of things, and the causes producing certain effects. He can see certain causes at work around him, and he reflects upon them, and can with fair certainty form an opinion, that those things which are occurring will produce certain results, which he will say are about to happen. In this way he can look with some approach to certainty, for a little distance into futurity. On this account some men are called far seeing men, and others are said not to be so. This faculty is the foundation of this capacity. It also gives us a capacity to judge of the motives of men to some extent, and the probable causes actuating them. To it we owe the valuable capacity to see what is coming, and laying out our plans to countervail evil designs, and prevent calamity. With a weak faculty however, the man will walk through the world, and see everything going on, but will fail to grasp the manner in which things are related to one another, and will be largely blind to the crisis which may be approaching, and will not be aware of it, till he is overwhelmed by the impending calamity. It is a pleasure to one man to think out the reason of a thing, but to another it is a trouble

from which he shrinks. It is this faculty that makes the difference. I know nothing better calculated to illustrate the great difference between the reasoning capacities of men, than the fact that one will spend perhaps years of constant toil and enquiry, to ascertain some new fact in nature, whilst another man, of quite average intelligence, will not think it worth while even to read of it, after it has been discerned, and explained in the most simple and attractive form. We see this every day, and recognise, that the average man does not rise to the level of scientific enquiry. Yet the average man is bright and intelligent, and a most useful and competent member of society. But the range of the differences amongst men is very great, much greater in fact than is generally supposed. One man is actually able to discover a thing, which another can scarcely understand when it is explained to him; and in which he will take no interest, if he be obliged to study it. The want of ability is the cause of the want of interest. If he had the ability, he would also have the desire.

This faculty is of enormous use in all kinds of business. It is upon the capacity to judge of the potency, and probable effects of the causes at work around him, that the successful speculator, or enterprising business man, depends. If he have this faculty large and well balanced, and also the enterprise to speculate, all that he touches will prosper, but if he have the desire to speculate, without this capacity, he is to be pitied: he will be what is called "a speculator" and will come to speedy grief. The business man with this faculty large, will find his pleasure in studying all the causes that are at work, and will be in a position, exactly to supply the demand that he sees is approaching, for

certain goods, or in certain markets. The man on the other hand, who has too little of it, does not even get the best value out of what he has. Just as a person is indisposed to use a weak limb if he can avoid it, so also he is indisposed to use a weak faculty, and allows other lines of thought to occupy his attention, to the exclusion of it.

But this faculty would be of comparatively little use, if it did not carry with it a memory of the principles and conclusions to which it has arrived. The mind of man is always at work, by means of this faculty; noting down and storing up for future use, all the causes and effects that he sees taking place around him, every day. These may not be of any use to him at the moment, but they are precious experiences, and at the proper moment they will return to his mind, and give him a capacity for instant and successful action, which without them he could not have.

But the Reason of man does not depend upon this faculty of Causality alone. It has a faithful handmaiden to assist it in the work. This assistant is the faculty of Comparison.

### *Comparison*

The faculty of Comparison is only less important, in the fabric of human reason, than Causality. Without it the reason of man would be absolutely incomplete. On it depends our sense of proportion. Say, for example, that a crisis arises in a man's life; that he has studied and pondered the position well; and that two courses are open to him. The question that presents itself to him then is,—which of these

two courses should he pursue? The matter being serious he is much concerned to make no mistake. But without the capacity to compare them together how could he possibly select the one more suitable? Without this all essential capacity his selection must be entirely a leap in the dark. Each course presents dangers, and each course also offers advantages, but in order to select, these must be carefully compared together and weighed, the one against the other. His Causality cannot help him here. It has exhausted all its resources. It has shown him the crisis in his life which is impending. It has shown him two possible ways to escape, but there its function ends. These are the methods, it can tell him, but it cannot compare them and weigh the one against the other, and say which it is wiser to pursue. Here then the faculty of Comparison steps in and performs its function. It grasps the situation. It holds up for comparison, the two courses, with all the difficulties and dangers and advantages of each. It weighs the difficulties and dangers of the one, against the difficulties and dangers of the other, and fixes their ratio. But this alone would not suffice. It weighs the advantages of the one, against the advantages of the other; and finally, it considers whether it is better to run greater risk to gain greater advantage, or to be content with less, and run less danger. These difficult mental operations are all carried on by Comparison. But we must not suppose then that this principle of Comparison is all sufficient to our reason. Quite the contrary. It could do little or nothing without the help of Causality. The very courses of action under consideration have been planned out and laid down by Causality, which knows what things

are necessary to produce an end, and without the action of which there would be no two courses in the mind, to be compared. But this being done, Comparison does the rest. This faculty then of Comparison opens up to us a new vista of thought altogether, namely, the comparative value of things.

But the uses of this faculty do not rest here. It is by its aid that we are enabled to draw analogies. The tracing of analogies is in itself a power of the most far reaching kind, and enriches the grasp of the intellect very greatly. But it also sees differences, and if things are in their nature different and not capable of comparison, as for instance chalk with cheese, it so declares it. Comparison is also at the foundation of every illustration. If we desire to present to our auditors something new, strange, or difficult, it comes to our aid: and we seize upon a comparison of it with something different, but which is well understood, and which depends upon the same principle. In this way the matter is at once made plain and simple. The thing used as an illustration may be of a very different kind, but if well chosen, it always touches the matter in hand at one point. The two things are shown to depend upon the same principle, and so the principle is shown up clearly, and in a manner acceptable to the listener. It is curious that the most dissimilar things have often a point of principle in common. This similarity, the faculty of Comparison at once seizes upon, and the person strong in this faculty is always strong in the capacity to illustrate. It is remarkable how illogical thinkers, when an illustration is put before them in argument, often seize upon it, and think they have achieved a great triumph if they can show that it

does not touch at all points. This is absurd, as no illustration is meant to cover the entire ground, but has served its purpose if it shows that the principle under consideration is already accepted, in regard to another matter well understood. A mere illustration is not always a conclusive argument, but is invaluable as a means of making clear a proposition otherwise difficult to state, and it does this in a simple and convincing manner.

The principle of Comparison is well illustrated in all the parables in the New Testament. They are one and all actuated by it. The prodigal son coming home to his father, humbled and repentant, is compared to the erring sinner, returning to his God, with a full sense of the errors of his past conduct. The sheep which has strayed, and has been restored to the fold, is compared to the sinner wandering from duty, and restored repentant. There is no more beautiful or effective way of conferring instruction. It is open to the capacity of the simplest mind: and dealing as it does with things familiar to every one, it appeals to the most ignorant, and that in the simplest manner.

In science the principle of Comparison is of inestimable value. Comparative anatomy, and all our comparative sciences, depend upon it. Darwin's theories, for example, are very largely built upon comparative observations. And this line of investigation, which is of modern growth, is coming into use more and more every day. It is recognised that a great field of enquiry is laid open, by comparing things which are different, but of a similar nature, together, and noting the resemblances and differences, and examining the reasons which rule these

similarities and differences. The differences, and similarities which exist between the minds of the inferior animals, and the mind of man, is for example a most captivating and instructive study, which has received a good deal of attention, and is sure to receive more.

Metaphor, is a form of manifestation of this faculty. It is entirely dependent on Comparison. And people possessed largely of this faculty will speak in figures and metaphors. The Allegory of the *Pilgrim's Progress*, is from beginning to end a beautiful illustration of the possibility of conveying instruction by this mode of thought and expression. Bunyan must have been possessed of an enormously strong faculty of Comparison. The universal admiration for this work, simple, plain, and unpretending, as it is, shows how it appeals to the human mind. Without this faculty however it could not have been understood at all. Proverbs also have their basis in Comparison. "It never rains but it pours," is used for example, to characterise hundreds of things which have nothing to do with rain; yet we see the resemblance intended at once.

The nature of the illustrations which different men use, will depend upon the general tenor of their minds. The nature of the information which each person possesses, will very largely depend upon his tastes, and the pursuits of his life; and his illustrations will naturally be drawn from those subjects with which he is most familiar. His stored up knowledge will be, speaking metaphorically, the tools by which he will convey his instruction.

No matter however, how strong a man may be in this faculty of Comparison, if he be weak in Causality,

he will never be a close reasoner. He will be disposed to heap up analogies, and suppose that he has proved his point: but the heaping up of analogies alone, is after all but seldom a conclusive mode of argument. Reasoning, to be conclusive, must generally be worked out from cause to effect, as well as by analogy, otherwise it is not apt to be convincing to the really critical mind. This mode of reasoning however, by analogies and illustrations, is most convincing to many people, and a popular audience is generally carried away by it completely.

As is the case with Causality, so it is with this faculty: its use would be vastly limited, but for the power of memory which is comprised in it. The information gained by Comparison is seldom capable of being used and applied at the instant of its acquisition. But this faculty not only perceives and acquires it, but it also stores it up for future use. And when the moment arises for its application, it is there ready at hand. Without memory, in truth, what would the mind of man amount to? It would be a very different thing from what it is, and incalculably less effective.

In these two faculties then of Causality and Comparison, we have the reasoning powers of man fully comprised and established. Both are required, but in them the work is complete. These two faculties then challenge the most attentive study; and the more deeply they are considered, the more clear it will appear that, in them, all is to be found that is required to constitute a perfect reasoning capacity. It is wonderful into what a nutshell, nature reduces the most complicated, and apparently unapproachable of principles. But simplicity runs through all the

works of nature, which are never so sublime as when most simple.

These two faculties of course work simultaneously, and in unison, and mutually assist each other. In searching for example, for the cause of any manifestation, Causality will be assisted by Comparison with a comparative study of all similar things. And Comparison in its turn will be assisted by Causality with causes and effects in abundance, to be compared together, weighed, and valued at their proper worth. In this way, they together study, weigh, and digest all information collected, and so put the possessor into a position to take action in any matter great or small, with the guidance of what we call Reason.

A mere knowledge of facts and things would be of small use to us, without this power to reason upon them. Reason however seizes upon them, puts them into order, and draws from them deductions and principles for our guidance through life.

It is not difficult to see what an engine this Reason, planted in man, is to assist Conscience to control the passions; to restrain him from abandoning himself like a beast, to the grosser instincts of his mind; and to direct him to higher and more reasonable courses of action and of thought. These Reasoning Faculties then, are a great step towards bounding and restraining his tendency to unjust and ignoble acts of aggression, destruction, and greed.

It is equally manifest that, without this power to reason, Conscience would be locked up, from all power to influence the mind and conduct. It would have no problems before it, on which to pronounce righteous judgment, for the enlightenment and guidance of the man.

But, on the other hand, it is equally true, that the most profound reasoning power, would be absolutely lost, if the mind were not stored with facts and circumstances upon which to reason, and from which to draw conclusions. Just as the mind could serve for nothing without the senses of sight, hearing, touch, taste, and smell, so the Reasoning Faculties could do nothing, without the assistance of those faculties which, by collecting facts, put them into communication with the outer world, of men and things. This great function of collecting facts, is performed by—The Observant Faculties.

# CHAPTER VII

## AN APPRECIATION OF THE DEPENDENCE OF CONSCIENCE UPON THE INTELLECTUAL FACULTIES

*(Continued)*

# CHAPTER VII

## THE INTELLECTUAL FACULTIES, AND CONSCIENCE
*(Continued)*

### THE OBSERVANT FACULTIES

*Eventuality, Form, Size, Weight, Time, Tune, Colour, Locality, Number, Language, Individuality, Order*

We are accustomed to the idea, that we see and notice everything, and may be tempted to suppose that this is a mere matter of course. No idea however could be more erroneous. We see and notice everything, from the sole reason that we are specially and carefully fitted and prepared to do so. And, but for those faculties which enable us to do so, we could notice nothing. Our mind, so far as this world is concerned, would be an absolute blank. The eye could not do this for us. For it is now universally admitted that the eye is only the outward instrument of vision. Man with eyes only, would see but would not perceive. The ear could not do it; for "hearing he would hear, but would not understand." Touch, taste, and smell would be meaningless to him. These outer senses are indeed both precious and essential, but alone they could do nothing. Each must do its own work, by sending its message, and conveying its experience to that faculty of the mind which is ready and prepared to receive its impressions.

It is then to the Observant Faculties of man, that all his senses convey their respective messages. But what then are these Observant Faculties, and how do they act, in making the man acquainted with all things surrounding him?

### *Eventuality*

This faculty gives us the capacity to observe events that are passing before us, and the changes that are continually taking place around us. It is not the things themselves, in which this faculty interests us, but in what those things are doing, or in what is being done with them. It gives us an interest, not in what people are like, but in what they are doing. A man with this faculty large, will be amused and interested by noticing the peculiarities of conduct, in those around him, rather than in mere appearance. It causes him to observe, for instance, that a man is "following his wife about, like a note of admiration." Everything in motion is an attraction to it; and it notices all attitudes, and peculiarities of manner and conduct. It is of infinite use in scientific enquiry, and has made possible all the experiments, by which we have become acquainted with the laws of motion, both of the heavenly bodies, and of things on earth.

It is to this faculty that we owe our love for stories and anecdotes. Without this love for observing events, neither novel writer, nor novel reader would have any place amongst us. It is to gratify this desire for incident that stories are written, and the enjoyment arising from them is infinite. We have only to read a simple little story to a child, and, however restless he may be, he will quiet down at once,

and remain spellbound until it is finished: and this desire is no childish one, but clings to us to the last. It is in us, and is placed there for an object; and brightens our entire lives. It is to this delight in incidents that we largely owe our power to relate in a clear and vivid way such events and circumstances as we have observed, or which may be imagined in our minds. In doing this the first necessity is to have a clear picture of them in our mind's eye: and this never fails to the person who is strong in this faculty. It makes its possessor bright and clear in regard to everything dealing with incidents and occurrences. A teacher who is weak in it will be dry and uninteresting in regard to historical matters, because he will have little interest in them himself.

The whole range of history is opened up to us by this faculty, which delights in tracing out the actions of past ages, as well as those of the present time. The heroes who have long since passed away are again made to take their places upon the stage of life: and their actions are reviewed afresh, and their conduct criticised, and made to serve as examples, or as warnings, to guide the living man. So also with biography. Everything that has happened charms the faculty. People in whom we have no personal interest, become interesting to us in what they have done, or achieved, though they have long since passed away from the scene of life. And it is to this we owe the fact that a great example, either for good or bad, lives long after its author has passed away, and ceased to act. We wish in fine, to know all that has been done and said, and we are capable of drawing lasting lessons from the conduct of those who have preceded us. To us the study of man, as an active

being, is an unending source of interest and instruction. We delight to study what he has done in every country: we picture him in every difficulty: we never tire of seeing the means by which he has extricated himself, or by which he may have been overwhelmed. But he who is possessed of little Eventuality will care but little for any of these things.

This is not however in any sense a Reasoning Faculty. It delights in ascertaining all historical knowledge, and all passing incidents, from Punch and Judy, to the overwhelming of an empire, but it does not reason upon this knowledge. The facts however are no sooner acquired, than the Reasoning Faculties pounce upon them, and make them their own. They trace out the causes by which these things have arisen: compare them together, and make rich the mind by lessons from observation and experience.

If this faculty were wanting, what a gap it would make in our perceptions! There would indeed be a shocking want of food for thought and reason. So completely is it part of our nature however, that we could not conceive of the condition of man without it. There is not a verb in the language that is not dictated by it. Without it, verbs would be of no meaning. But it is folly to talk thus, for without it man would not be man.

But this faculty would largely lose its value did it not comprise the power of memory. It not only notices, but it stores up all those things that it learns, and furnishes them forth at the moment when they can be of service. Our past experiences, and all parallel cases that we have known, flood in upon us

at the time of need: and the whole whirling world stands out before our eyes in an endless panorama, filling us with knowledge.

### *Form*

The faculty of Form gives us a sense of shapes. Without it the form and configuration of things would be of no interest to us, we could not even notice them. This power of observing the form and shapes of things, of course varies much in different persons, according to the perfection in which they enjoy this faculty. The power to recognise faces, and personal appearance is supposed to largely, though by no means entirely, depend upon it. Upon it, in a large measure, depend our mechanical arts. Fancy for example, a man without an appreciation of forms, commencing to paint a picture, or to fabricate a machine. A Paris *modiste* could not succeed without it. Shape, or cut, or in other words the form of things, has a wonderful charm for this faculty. The form of the horse appeals to one person, the form of the human figure to another, the form of the features to a third. Each person regards most, the forms of those things that he loves best. It is a faculty that appeals little to the imagination, but which is of an extremely useful kind. Those who succeed in any trade or art having to do with shape or structure, as in architecture for example, or statuary, must necessarily be largely endowed with it.

Here again, memory is comprised in this faculty, and plays an important part. By it we can recall at pleasure the forms of such things as we have seen.

It holds them up before the mind, and we see them afresh. Our faculty of Comparison seizes upon them, and compares them together, and sees all differences. This power is of much use in science. All our comparative sciences depend upon it largely, such, for example, as comparative anatomy. No man could succeed in such a study without a good faculty for forms. The observer must have the form of one thing in his mind's eye, while he is actually looking at another. Darwin was strong on this point; but to enter into such enquiries as his, the power to compare must also be large, and the faculty of Causality must also constantly be at work, if any practical result is to flow from the observations. Such a student will constantly be enquiring, why such and such differences exist, and also why such resemblances, and how they came about. But it is manifest that without the capacity to observe forms and shapes there would be no questions to ask, no problems to consider. But there is always food for a bright reasoning power to work upon in every observation. It is to this faculty that we owe writing and printing.

*Size*

Without this faculty we could form no idea of the dimensions of anything; nor could we see any difference in regard to size, between, for example, a beetle and a horse. It has nothing whatever to do with the forms of things, but solely with their size. It works in constant connection with the faculty of Comparison. When two things of different sizes are observed, Comparison seizes upon this difference, and we have at once a comparative estimation of their relative im-

portance as regards size. This is the faculty which enables us to judge of distances, or in other words of the size of the space between objects, and probably also of that very complicated and wonderful thing, perspective. The man who can place a pencil in the exact centre of a circle has got it fairly large, also he who can, without making measurements, space out a ground in equal distances, or containing equal areas. This faculty and that of Form, are at the foundation of the science of geometry. The other part of the science of mathematics, dealing with numbers, is an entirely different thing, and depends upon a different mental principle altogether. This faculty of Size does not appeal much to our sentiments, but it is nevertheless extremely practical, useful, and essential. It also produces abundant food for reflection. The sizes of the heavenly bodies, for example, are a constant subject of scientific examination: and from their various sizes our Reasoning Faculties can draw conclusions, as to their powers of attraction, and many other things that would not strike the unreasoning observer. The Reasoning Faculties are untiring in their investigations, grounded upon all the information that this, and the other Observant Faculties can collect together, and put before them for consideration. They even stimulate the Observant Faculties: because, the moment Reason suggests, that a thing observed should have a certain effect, immediately the matter is re-observed, to see whether such an effect has really been obtained or not. Thus the Reasoning Faculties continually excite the Observant Faculties to action; and on the other hand, the Observant Faculties keep the Reasoning Faculties well informed, and continually at work.

This faculty also comprises the essential power of memory, and stores up its observations for future use. The amount of the memory has of course a direct reference to the amount of the faculty possessed by the person.

*Weight*

This faculty gives us a sense of the weight of objects. It enables us to observe and deal with objects as regards their gravity. It is wonderful how perfect this power of judging weight can become by practice. A man, for example, accustomed to deal in fat cattle, can tell to a pound or two the weight of a bullock, by simply examining him with the eye. This faculty also gives a sense of balance, and comes into operation, for example, in riding on horseback, walking, balancing on the tight rope, or riding a bicycle. The faculty underlying all these is the same, that of Weight. They depend upon a nice adjustment of weight, cast now on this side and now on that, and so producing the perfect balance necessary to the task in hand. Walking is performed by successively and systematically losing balance, and recovering it again by taking a step forward. The walker is so skilled in this, that he knows precisely how much equilibrium should be disarranged, and how great a step exactly is required to recover it; and he does it without being well aware of the exact process he is carrying out. But it took him a long time at an early period of his life to learn this art. Had he not had this faculty of Weight however, he could never have attained to it at all. Some children learn to walk much more easily than others, just as some learn to ride a bicycle almost at once, whilst others require long practice and much perse-

verance. This depends upon the amount of this faculty possessed by them, in the absence of course of physical defects.

This faculty also contains the power to judge of momentum. "Persons who excel in archery and quoits, and also those who have a great facility in judging of momentum, and resistance, possess it largely."

The power of memory is also comprised in this faculty.

### *Time*

Just as the faculty of Size enables us to space out distances, so this faculty gives us the power to space out Time. It gives us a knowledge of the passing hours and minutes. Those who have it extremely large, have a very keen sense of the lapse of time. They have, in a sense, a clock within them. The case of Jean Daniel Chevalley was a striking example of this. He was able to "indicate the passing of a quarter of an hour, or as many minutes and seconds as any one chose, and that during a conversation the most diversified." Such persons can also tell with a certain amount of accuracy, the hour when they awake in the night. But of course such extreme cases are quite unusual. It is however by observing the working of a faculty when extremely powerful, that the nature of its powers, and the extent of its functions are best ascertained.

It is to this faculty that we owe our power to mark rhythm, as in dancing or music. Dancing, except in so far as the graces of motion are concerned, is entirely dependent upon it. The music used is entirely for the purpose of marking the time, to give cadence

to the dance. It is also useful in music, though it has in reality no affinity with it, and is quite commonly possessed in a large degree by persons who have no capacity for music, and would not know one piece from another. And similarly, persons who are otherwise excellent musicians, have frequently a very poor sense of time. To a person not endowed with a good faculty of Time, this defect will not appear a striking one, but to the person endowed with large Time, it will constitute a fatal objection.

This is a useful faculty, but it does not in any sense reason. The observation of passing time however wakens up Reason, and gives abundance of food for thought. Men have observed for instance, that the heavenly bodies perform with the utmost regularity certain revolutions, within certain times. These wonderful phenomena have employed the Reason of man from the very earliest ages; and their true meaning and nature, was first thoroughly grasped by that marvellous genius Copernicus, one of the two or three men that the earth has produced, who having found practically nothing, have left a great science behind them. Reason now tells us, grounded upon the principles discovered by Copernicus, that our regularly recurring seasons, our seed time and harvest, our day and night, the regularly recurring ebb and flow of our tides, and numerous other things of wonderful interest, are the results of these motions. Time then is very far from being a mere earthly principle. It pervades the Universe, which is seen by us to march with a precision, beyond comparison with any works of man. And may it not be, that many of the other faculties of the human mind as well as Time, have their seats also in other spheres, and form

portion even, of the very nature of the Almighty Himself? It is at least plain, that Time is a principle well understood beyond this world of ours, and is at the very basis of the rules that have guided the Creator in all His works.

### *Tune*

This faculty confers the perception of melody, and the knowledge of tones. It is far however from being all that is required to form a musician. It is equally true however, that without it there can be no musician. It is no doubt the case, that with a small gift of this faculty, and by the assistance of the faculty of Imitation, and great patience, people may learn to play and sing a little, but such persons are not to be confounded with the real musician. Performance upon a musical instrument is of course largely a mechanical art, guided by strict rules, which may be learned; but the true musician must always be endowed largely with the sense of Tune or music, if he is to have what is called "an ear." Tune, Ideality, Constructiveness, Time, and quite a number of other faculties enter into the capacity of a thorough musician.

There is a memory also comprised in this faculty, enabling its possessor to call up the melodies and tones that have pleased him, or made an impression on his mind. It is a faculty also which lends itself to comparative study, as the birds of the air are the competitors of man in this gentle art.

This is a faculty which may be described as granted to us, to contribute to our pleasures, which are always a chief object of care to the Creator.

*Colour*

Just as the faculty of Tune is affected by the harmony or discord of sounds, so the faculty of Colour is affected by the harmony or disagreement of Colours. The person largely possessed of it, will take great delight in the beauties and refinements of shades in Colour. However slight and delicate they may be, he will be able to discern them, and will revel in their beauty. With those deficient in this faculty however, the case will be the very reverse. The slight shades of Colour will have little interest for them. And if they be exceedingly deficient in this faculty, they may even be unable to perceive such shades at all. The condition called Colour blindness, arises from an extreme deficiency in this faculty. The man who is weak in many of the other faculties, may go through life and never know it, thinking himself in all respects an ordinary person: but if he be deficient here, he soon learns his condition. He is so often brought into contact with others, regarding the same object, that he is quickly informed of his deficiency, and does not therefore pose as an authority upon matters of Colour. In regard to many other matters however, it is different; and he will often fancy himself an authority, upon those very subjects of which he is by nature incapable of treating. Want of self knowledge is the trouble of such a person.

The sense of Colour has nothing at all to do with the acuteness of vision, which depends upon the eyes. There are multitudes of people whose vision is quite acute, and who are yet almost incapable of observing Colours. The eyes duly make their report to the

faculty; but it is often too weak to profit by the knowledge.

This faculty gives vast occupation to the Reasoning powers: and the study of Colour, and the laws which govern and produce it, are a branch of the great science of light, which is far from having arrived at its final stage of elucidation. The comparative study of Colour will probably one day become an interesting subject. There can be no doubt that certain animals are so constituted as to observe Colours and rays of light that our eyes are entirely unable to perceive. This faculty also comprises a memory for its observations.

Assuredly the Almighty is no utilitarian. It was not that man should be dull and sad, that his Creator called him into existence, but that he might be happy and joyous. Here again in the glories of Colour and the delights of vision, is a contribution direct from His hand to the happiness of His creatures. Those who think to gratify Him by sombre hues, and the austerities and gloominess of their lives, are far from the mark, and will have no sympathy from Him, in all their privations. We cannot avoid the conclusion, from a contemplation of His works, that the Almighty is penetrated by a spirit of Benevolence, rich and pure, and seeks the happiness, and not the misery, of all creatures surrounding Him. It is a poor return for gratitude to make, to despise His gifts, and throw them back with contempt, as unworthy of use by the very highest of His creatures. And it is no less unjust to Him that man, that highest work of His hands, should be described, in the hope of pleasing Him, as a "poor weak and helpless worm." He is neither poor, nor weak, nor helpless, nor yet a

worm, and it is an insult to his Creator so to designate him.

### *Locality*

It is upon this faculty that we depend, to find our way about. If we were entirely deprived of it, we would require some one to lead us by the hand. It is the instinct of places. Since we are placed here, it was necessary that we should be made fit to find our way about, and retrace our steps when necessary. It is extraordinary how some people can do this with the utmost facility, whilst others are as helpless as children in this particular. This is a faculty shared in largely by the lower animals, and some of them, such for instance as the carrier pigeon, have a most marvellous facility for finding their way home without any guide but this instinct. When released at an enormous distance from their homes, they will mount into the air, and then turn their heads homeward without the least danger of mistake. It is clearly not by any reasoning capacity that this is accomplished.

It is by means of this faculty that we take cognisance of the relative positions of objects, and of places. A good supply of it would be of the utmost importance to a general, who had to plan out a campaign. It is a very necessary faculty, but the abuse of it is, that it is apt, if excessive, to give a roaming disposition, and a desire for constant change of scene for the mere pleasure of it.

Great perfection can be attained in the powers of this faculty, by continual and hereditary exercise. To savage races living in the woods, the exercise of it is a necessity of life, and the skill they acquire in it

is marvellous, and is such as to utterly astonish more civilised races, who have never paid much attention to the art. It seems almost like another sense. It is not however. It is simply the result of a large and well trained faculty of Locality.

This faculty, as well as Size and Form, enters into the qualifications necessary to the study of geometry. It also comprises a memory of the places, and of the positions of objects, that it has noticed.

The idea is widely spread, that mathematics are a study which largely engage and cultivate the Reasoning Faculties. That this however is not so, will be apparent to any one looking into the matter closely.

*Number*

This is a faculty of first class importance. It is not given to man for pleasure, but for profit; and that of the most practical and important kind. At the first glance, one would be almost disposed to think, that the capacity for calculation conferred by this faculty, was dependent upon the Reasoning powers. Nothing however could be further from the fact. Not only is this not the case, but idiots even, have been repeatedly found to possess quite a normal power of calculation. The power to calculate is a power altogether unique, depending upon itself alone: and it is conferred by the faculty of Number.

This is the faculty for mathematics, as distinguished from that part of mathematics called geometry, which as already mentioned, depends upon different mental powers entirely. The differences between men, in the extent to which they enjoy this faculty, are most remarkable. Some will be able to enter into

depths of calculation, which to others would be an absolute impossibility. The man who has a good faculty of Number, does not understand the inability of others, to follow out his ideas. To him they appear entirely plain matter-of-course propositions, that any one should be able to understand. But to the deficient man, they are a mystery almost unapproachable, or to be arrived at only by means of the most careful, and most concentrated attention. The capacity to deal with numbers, being a natural capacity, can of course, like any other, be improved by exercise and practice, but no amount of practice will produce it where nature has not donated it.

An excellent example of the powers of calculation that this faculty sometimes gives, is furnished by a scholar of St. Poelton near Vienna. He was the son of a blacksmith, and without any special instruction. When he was only nine years of age, if given any three numbers of ten figures each, to be dealt with by the mental process alone, he could first add them together, then subtract them from one another, then multiply them together, then divide each by a number containing three figures. In order to perform all these processes, it was only necessary to him to look one time carefully at the figures, and then he would lift up his eyes, and with *le nez et les yeux en l'air*, as a French writer puts it, he could deliver the results, before they could be calculated by the pen. It would be difficult I think to find in our public schools of the present day, a boy of nine who could come up to this standard. But of course that boy was a prodigy, as regards this particular capacity. This great capacity to calculate however, did not extend to geometry, thus illustrat-

ing the fact, that geometry is entirely distinct from the part of mathematics dealing with calculations by arithmetic or algebra.

It is no less remarkable that many men of very great ability and learning, are extremely deficient in the power to calculate. We have this fact under observation every day.

There is no faculty better suited to illustrate the great differences existing between the capacities of men, than that of Number. It is not that equally great differences do not exist with reference to all the other faculties, but here they can be measured, while in other cases this is not so easily done. Here however there is a standard, and a man is seen either to come up to it, or fail to do so. In other cases it is a matter of opinion, and opinions differ, but here is a unique case in which there is no room for opinion. No man for example, is allowed to be of the opinion that 2 and 2 make 5. Demonstration puts an end to opinion, and in this matter all men are bound to be of the same opinion. The result of this is, that the genius in figures is at once recognised.

This great faculty of Number then, as has just been said, is at the root of the science of mathematics, except geometry: but geometry also depends upon certain other of the Observant Faculties, and not upon the Reasoning Faculties. The necessary inference therefore is, that the study of mathematics, including geometry, is a cultivation of the Observant Faculties, and not of the Reasoning Faculties. Except geometry, in fact, the science of mathematics depends entirely upon the faculty of Number, and as a study it is solely a cultivation of that faculty. It is difficult to overestimate the value of the science

of mathematics, as a useful branch of knowledge; but it is easy to overestimate it as a training for the mind. Mathematics lie at the root and foundation of almost all mechanical arts, and to enter into almost any of these with intelligence, a certain knowledge of mathematics is requisite. The carpenter or joiner who would really understand his work, requires a little knowledge of mathematics. To the fabrication of machines of every sort, such knowledge is essential. The science of mechanics depends upon it largely; and in fact it is difficult to point to any physical work, into which the science of mathematics does not enter more or less. As a useful study to the mechanic of any sort, who would really wish to understand the principles on which he acts, its importance is not to be exaggerated. But as a general training to the mind it is very easy, on the other hand, to overestimate its value. And this is a point I am afraid, upon which there is a good deal of general misconception. Looking at this great science, from an educational point of view, what is it that it really cultivates? — principally the Observant, and not the Reasoning faculties. This want of power in the study of mathematics, to satisfy the cravings of the whole Intellect for exercise, was experienced by Sir Isaac Newton, who, though he was a wonderful genius in pure mathematics, and did much to advance the knowledge of that science, finally abandoned it, as being too cramping and confining to the mind, in order that he might throw himself into the study of the other natural sciences, in which his astonishing genius shone out with still greater lustre. The knowledge of his age could not tell him why this was so, but in practice he found the fact to be clear.

This practical result however, experienced by Newton is capable of simple explanation. His powerful Reasoning Faculties craved for exercise, and found it in the examination of all the wide phenomena of nature, and in comparing them together, and tracing out their causes, and discovering their effects. The study of the other natural sciences one and all, puts into play the whole Intellect of man; the Observant and the Reasoning, faculties, being alike fully occupied and employed in the study of them all. Whilst the science of mathematics then, is a branch of learning of the very highest importance, the mistake should be avoided of allowing young men having a taste for such study, to cultivate it too exclusively, at the expense of other knowledge.

The faculty of Number is one in which memory plays a large part. Without the power to remember the calculations made, and the numbers and results which have been obtained, the faculty would be of comparatively little use. We can observe this in practice daily. One man for instance, will remember a number or a date without difficulty, whilst it passes through the mind of another, almost as through a sieve. He has scarcely heard it till it is gone.

It is with this faculty as with all others,—great ability in regard to numbers and calculation, gives a great love for them. A person possessed of this facility in figures, will unconsciously occupy himself in turning dates and figures over in his mind, and will for example, seldom fail to remember birthdays and other anniversaries. Such persons will generally be authorities upon the hours for the starting of trains, or the departure of posts; and all matters for which hours and days are fixed, will be of easy

recollection. To the man possessed of a small faculty however, all these things are difficult, and a trouble. If he must needs know them, he will take a note of them in writing, and keep it ready to his hand. He will also shrink naturally from the making of any little calculation that he can reasonably avoid. Facility in dealing with numbers is of great use to the merchant. Financial questions are at the root of all serious business transactions, and the man who can best deal with them often makes a profit, where another might possibly make a loss.

### *Language*

Language is the faculty by which we remember words. It is in fact the faculty, par excellence, in which memory plays the greatest part. It would be utterly useless, or almost so, without the power to remember words, and call them up at pleasure. The faculty of Language however does not rest there. Memory is indeed vital to it, but is not the faculty itself, but only one of its modes of operation.

If we could suppose a society of men, planted in this world, and thrown into association with one another, without a knowledge of any language, this faculty would quickly be seen at work. Such men would be actuated by all the passions, desires, and intelligences, that constitute a man. Ideas of every nature and description would flow in upon them in abundance, and they would burn to communicate to one another, the thoughts and emotions that possessed them. Signs would immediately be used, and be quickly followed by sounds. These latter would be immediately seized upon by this faculty, and a lan-

guage, however imperfect at first, would be quickly formed. Language then is the faculty to create, and recognise words,—to construct a language, as well as to remember it.

The creation of this faculty in man, was a necessary sequence to the grant of his intelligence. To be flowing over with ideas and sentiments, and not to be able adequately to communicate them, would have been a pain to him, in place of a blessing. He is constituted as a social creature, as well as an intelligent one; and to have constituted him without the power to frame a language, would have been like creating him with a desire to walk, but without legs. When the desire however is given, nature always provides the means for its legitimate exercise. But without this faculty such a desire could never have had gratification, and no language could have taken form; nor could any articulate sound ever have been uttered, or understood. It seems certain that at least some of the inferior animals, such as the dog for example, have enough of this faculty to give them a dim idea of the meaning of certain words and sounds. It is not long for instance, till a young dog comes to understand the meaning of a whistle.

To the man who has a fine supply of this faculty, words flow in fast and free. He is fluent, but he is not necessarily eloquent. Eloquence does not depend upon mere words. The really eloquent man must be full of ideas. He must be moved strongly by the domestic feelings, sympathies, and passions, to give him power to touch the emotions of men. His speech must be elevated and ennobled by the faculty of Ideality, which clothes all things human with a sentiment of beauty and poetry. Such a man

will pour forth his thoughts into willing ears, and will be stimulated by the returning sympathy of his auditors, to fresh exertions and to higher flights. This noble art of eloquence however, is a very different thing from mere garrulity. Yet garrulity is as truly a creature of the faculty of Language as is eloquence.

The quality of garrulity however, is brought about in a totally different way, from that of eloquence. The garrulous man has not sufficiently powerful Intellectual Faculties to give him common sense. He has also generally too little Cautiousness, to cause him to think twice before speaking. He is generally possessed of an active restless temperament, which requires that he should always be doing something either with his mind or with his body, and being of a shallow understanding, he has few mental resources. Above all he has a great faculty of Language, which gives him a love of words, and he rambles on about everything that passes through his mind. Yet this ceaseless flow of words, words, words, is as perfectly the result of a powerful faculty of Language, as the more noble utterances of the man of real eloquence. The garrulous man is the pest of society: but the eloquent man can never be that. He must be a man of powerful mind, and of too much sense to permit of such a thing. When he has nothing to say that is worth saying, he is silent. Also when he is out of sympathy with those surrounding him he holds his peace. Eloquence pervades such a man throughout. Unconsciously it follows him into the simple words of everyday life. It gives a beauty and a charm to his conversation. Exactly the right word is found to satisfy the occasion; and when roused to interest by the discussion of some favourite subject, in the in-

timacy of his private hours, it shines out bold and free. Unconsciously, the almost imperceptible movement of the head or hand, gives weight and expression to his words, and the tones of his voice are alike suitable, and without exaggeration. It requires neither tribune nor pulpit to give it birth; and it flows through the pen just as freely as through the mouth; and constitutes one of the most striking traits, in the character of the man universally recognised, as "charming."

The man on the other hand, who has a small gift of this faculty, is apt to be at a loss for words. He only talks when necessary, and takes no pleasure in mere words. He may delight in interchanging ideas, and may be an able man, and have many to communicate, but he will do so in a short, concise, and businesslike manner. He will seldom rise to eloquence, though if obliged to speak in public, he may lose his hesitation, when warmed up by his subject. The reason of this is, that a small faculty when excited, is often for a short time, more powerful than a large one unexcited, just as a person physically weak is often, when in a state of great excitement, able to cope with persons far superior to him in strength.

The excessive gestures, often used by persons in conversation, or in public speaking, are generally attributable to excessive Love of Approbation, and usually fail of their object. They are dictated by the same class of mind that delights in long hair, and other such personal peculiarities, which also generally fail to produce the result desired.

But, if the idea has largely prevailed that the study of mathematics is a training for the whole mind, I am afraid that a much more extensive and fatal error

of a similar kind has been made, as to the study of Languages. It is not difficult to see how this idea has grown, and rooted itself so firmly, in what we may call the old Latin world. From Rome of course came the first seeds, of a rude and partial civilisation, which gradually spread through western Europe; and with it came the Latin tongue. The standing and position of the Latin language, as the language of the learned, remained unshaken, even after the political power of Rome had passed away. There was in those early ages a reason for this, and a utility as well as a fashion. It was a common language, which bound all educated people together, whatever their native tongues might be, and furnished to them a means of communication, which was of the greatest utility. Practically all books were written in this language, and could pass from country to country, and be enjoyed everywhere. Also a free personal correspondence could take place, when without this common medium, there could have been none. Latin then, was the language of the learned, and was sought after by all who aspired to the position of gentlefolk. It can easily be seen then, how all strove after it, and so far as possible claimed a knowledge of it. But to root a thing in this way in the instinct of a people, is a matter of the most serious moment. At first it was grounded upon a good reason: but when the reason passed absolutely away, it remained as fixed as adamant, and as unshakable as any other inherited prejudice. There is a theory at present for instance, that the House of Commons in this country understands Latin. It once did, but it does not now. Were a man to make a speech in either House of Parliament at the present day in Latin, how many would

understand even the general purport of his remarks? He might almost as well speak in Chinese. Yet, this old dead Latin language, is painfully ground into the youth of our country, from their earliest years, and continued as a compulsory, and main study, in our universities, to the exclusion of really useful knowledge. If such an absurdity were to occur in China, it would constitute a laughing stock to the world, but here it is wisdom!

In the early years of civilisation, the study of Latin was the direct route, to the current literature of the day, such as it was. But in those days the amount of knowledge which was current in the world was small: now however knowledge is so abundant, and covers such a multitude of subjects, that no man can claim the power to acquire it all, no matter what his genius may be. It therefore follows, that the subjects of study must become a matter of selection; and nothing can possibly be selected as a study, without excluding something else. The subject then selected, to press others into a corner, is this old, dead, and almost absolutely useless tongue. It is, it appears, more important than all the natural sciences put together. It is infinitely more important than history, biography, poetry, and literature of every kind. Is this state of affairs then reasonable, and if so, upon what basis does it stand?

The old defence for it,—that it opens the way to a knowledge of old Latin books,—is I think now pretty well abandoned, inasmuch as all such books as are worth anything, can be had in English, German, French, or almost any language. This idea then I think has been abandoned, but, it is said,—it forms a training for the mind! But does it do so? Of

course there is a sense in which learning anything, even the Chinese classics, is a training to the mind. It is clearly better to learn something, than to learn nothing. But in selecting the very best knowledge to be gained, and the very best training for the mind, to the exclusion of others, where does Latin come in? The real fact is, that the study of it is a training for only one faculty, that of Language. The science of mathematics, on the other hand, is a training to many of the Observant Faculties, and when it has been acquired, is knowledge of the highest importance. But Latin trains only one faculty, and when it is acquired, what is the use of it? It is claimed that it is an "ornamental" study. But to seek ornament in such a way, is like going from Liverpool to Manchester by way of Vienna. But where is the ornament? In the language itself there is no special ornament. But it is said that it enables us to read Latin poetry; and boys to whom Milton and Shakespeare, and all our own matchless poets, are practically unknown, are kept years and years at painful study, in order in the end to read a few Latin poems. This is the argument of "ornament." This matter would be laughable were it not too serious, to form a subject of amusement. But it is also said that the tracing out of the derivations of words is of the utmost importance. I think however that this idea has largely passed away, and derivations are not so much sought after as they used to be. The history of our Language is certainly an interesting study, but it is a simple one, and not best arrived at by this circuitous process; and it is in fact little taught.

I know of no cause, that keeps back the progress of advanced learning, so much as this fatal misunder-

standing, as to the nature of the mental training, effected by the study of Latin and Greek. The compulsory imposition of these studies upon all students, however much they may revolt against them, shuts the doors of our universities upon thousands, who refuse to become the victims of such an ordeal. And the schools can make no change, so long as these subjects are made compulsory in the universities: because the schools must necessarily work up the boys, upon the same lines as the universities for which they prepare them. The first university that withdraws Latin and Greek from compulsory study, will astonish itself, by its success. I shall be much mistaken, if it does not leave the rest standing, in astonishment at their abandonment. The education of youth has two objects,—to teach them to think, and,—to store their minds with useful knowledge. But the study of these two dead tongues does neither. There is nothing I so much regret myself, as the useless labour spent upon them. Had even half the time so spent, been applied in pursuing the lessons of history, and tracing out the works of nature, and learning the lessons of human life, much richer results must have been obtained.

Language however, is a useful study for the cultivation of one important faculty of the mind, and as such it should not be disregarded. Bacon no doubt calls it "the first distemper of learning, when men study mere words"; and certainly mere words are a comparatively poor and barren study to men of good intelligence. But still Bacon seems to have gone too far in this striking condemnation. A study which trains even one natural mental faculty, can never be a "distemper." But why not cultivate this faculty,

in the useful study of the present European tongues, which would not only bring us into contact with floods of most useful and valuable literature, and learning of every kind; but also, it might be hoped, into kindly and pleasant acquaintance with our neighbours, and lessen, if not prevent, many of the misunderstandings which too often poison our relations?

### *Individuality*

If the scope of the Observant Faculties which I have for so far considered, be carefully examined, it will be seen that they put man, to whom everything without them would be midnight darkness, into complete communication with the outer world. With their help nothing is veiled from him. He can take a firm grasp of all the actions that are passing around him; nor need any object be unperceived. He is able to note everything that falls within his line of vision, or strikes upon his ear. To these mental faculties the sense of touch, and all his other senses convey their impressions. These faculties are the sounding boards upon which the external senses play their endless tunes, vivifying the man, and making him replete with those sensations that we call intellectual life. The outer senses, and the mental faculties, act and react upon each other. The moment for example, that a fact is communicated to the mind by the outer senses, the mind demands fuller and more perfect knowledge, and calls upon the external senses for a renewed and still more perfect examination, and so the enquiry proceeds, until the matter under consideration has been perfectly elucidated. By means of the mental faculties in other words, all the external

senses are kept in constant activity, and stimulated to keep their possessor fully informed of everything falling within their reach. Thus the whole field of scientific observation is opened up, from the heavenly bodies, down to the smallest objects. Nor are the powers of observation limited to appearances only, but enable their possessor also to judge of the numbers of such bodies, and calculate their distances, and measure their dimensions, and judge of their weight, motions, and momentum, and to do all those things in relation to them, which from a long experience we are apt to consider mere matters of course.

But great and wonderful as those Observant Faculties are which I have described, there is yet something wanting, if the man is to put all the information which he has gathered by their means, into form for use. But fortunately for us, two other faculties are added to complete our capacities. The first of these is the faculty of Individuality.

It is not sufficient for us to consider details merely. These details must be united in the mind, and considered as taken together, and forming a whole Individual thing, if we are to make any rational use of them. Even after we have considered the Colour, Form, Size, Weight, and so forth, of an object, something is yet wanting to us, if we would consider the object as an entire entity or Individual thing. This want is supplied by the faculty of Individuality, and hence its name. It enables its possessor to turn, for the moment, from the consideration of these details, and to regard the object as a whole; and taking all the qualities into consideration at one moment, as forming together an entire object, to regard and pronounce upon it as such. This is a very powerful and

important faculty, and it is by its means that we are sharp to see, and to examine objects with intelligence, and to carry them away in our memories.

By the action of this faculty, we no longer see colours, shapes, sizes, and so forth; but we observe objects, of certain colours, shapes, and sizes. We observe the object as a whole, and at a glance we can pronounce it good or bad. There may be many things about a house that we may not care for, either in form or dimensions, or otherwise, but yet on the whole, we pronounce it a fine house. We may not like the colour of a horse, but yet we may enthusiastically pronounce upon him as a very fine animal. But without the faculty of Individuality we could not do this, we would be entirely lost in details. Very true, every object is made up of details, but the man who is entirely taken up with these, will fail to grasp a perfect conception of the whole object.

Noting and observing objects is the great delight of this faculty. It does not reason. It draws no conclusions, but it makes a record, and a study, of everything on which the eye rests, or of which any sense takes cognisance, and stores the mind with a lively knowledge of everything which surrounds it. This faculty observes the horse, but it does not pronounce upon him the verdict, that he is a fine horse. That verdict is rendered by the other faculties of the mind, but they in their turn would be powerless to pronounce that judgment, if the general appearance of the animal were not clearly held up to them for their consideration, by the faculty of Individuality.

"Persons largely possessed of this faculty do not seek to arrive at new truths solely by reasoning, but enquire of nature, of man, of books, for information."

It is in fact our great observers who have pushed on our physical sciences to their present condition of development. It is true that observation alone can do little, but it is none the less true that mere reasoning can do still less. A thing must be observed before it can be reasoned upon. Simple and self evident as this statement appears, the force of it was not discovered until the time of Bacon; but now all classes of men know these things, except those who assume to deal with mental philosophy. From them, they are still a secret.

The eye of a person in whom this faculty is large dwells upon an object with interest, merely from the fact that it is an object. He may have no present use for it, but still it pleases him to dwell upon it and examine it. He examines it carefully, the fact that it is an object giving it an interest to him. This feeling is wanting in those who have a small endowment of Individuality. They have no patience with "losing time" over a thing of that sort. Time so spent however is seldom lost, and the information, though it appears at the moment useless, may one day prove of the utmost utility and importance. It is a fine thing to have eyes both before and behind.

It is most astonishing to what acuteness the faculty of observing objects can be trained. A shepherd, for example, by dint of observation, will come to know the special appearance of every sheep in his herd, and be able to single it out from the flock. But a most astonishing exhibition of the training to which this faculty is capable, fell under my observation in the United States. Had I not seen it in constant practice, I could not have thought it possible. A negro will stand at the door of a dining-room capable

of seating, as in the grand hotels of Saratoga, three hundred people or more, and as each guest comes in, he will take his hat, look at the guest, and look at the hat, and then hang the hat on the wall. He will put on no mark, and have no record or ticket of any sort, and yet as each guest comes out, he will without fail hand to him his own proper hat. I never saw a mistake made in this performance. On one occasion, as has been related to me, two young men went in together, possessed of hats apparently quite similar. After dinner on coming out one of them, thinking to take a little fun out of the negro, repudiated the hat handed to him, saying it was not his. "Well sir," said the negro, "I do not know whether it is your hat or not, but it is the hat you gave me." This capacity seems almost supernatural. If my hat for example, were placed on a wall beside five or six similar hats, I should have the greatest difficulty in picking it out, without trying it on; but to remember three or four hundred persons, and also their hats, is truly an extraordinary performance. I do not know whether this faculty is stronger in the negro than in the white man, but from Canada to the Gulf, I never saw a white man doing this work, except once, and that was in the city of Montreal, and in a comparatively small hotel. A man with small Individuality could no more do this, than a man without legs could walk.

### *Order*

But the crowning point to the great edifice of human Intellect, is laid in the faculty of Order. Without this all else would be of little value. Order might be described as the rudder to guide the Intel-

lectual Faculties, to enable them to arrange their conceptions, and their facts, and in a word to put their mental house in order.

Without system and classification what could we make of our scientific facts, and our philosophical principles? In evolving system out of confusion, so far as science is concerned, it is quite true that the faculties of Comparison and Causality play the principal part; but it is none the less true, that the faculty of Order lends a hand in the work, of the most important kind. Comparison grasps the similarities and differences, and causes things to fall into their various classes, and Causality sees the connection between them, and their interrelations, and assists in grouping them, according to their respective categories; but to Order we owe the propulsion that leads us to seek this arrangement, in our ideas and in our facts. The man of order cannot be content with a state of mental confusion, and must find places, in a system of thought, suitable to each mental conception. Ideas hanging about in confusion, in his mind, are just as abhorrent to him as are physical objects, when scattered about in disorder and disarray. The discomfort of such a condition is unbearable to him; and just as he delights in things well ordered, so he is correspondingly distressed by things that are deranged, or in confusion.

A person largely possessed of this faculty, no matter what may have been his training and antecedents, will under no circumstances live in the midst of disorder and dirt. If the circumstances are such that he cannot remedy his surroundings, he will leave the place. Such a person on the other hand, is as great an annoyance to the slovenly as they are to him. The

neatness which is a necessity to the one, is accounted pedantry and folly by the other. A housekeeper of an orderly turn of mind, no matter how busy may be her occupation, or how poor her surroundings, will have everything neat, and well arranged. When she lays a thing down, she will unconsciously lay it in its proper place, and if things get a little into confusion, it will be her pleasure quietly to put them right again. The time occupied in doing so will only be a moment, and she will think no trouble of it. But such a thing never occurs to the mind of a disorderly person. If rebuked for the negligence or filthiness of her surroundings, she will, with evident sincerity, exclaim upon the multiplicity of her duties, and the hardness of her work. How can she find time for such things? This may no doubt be very true, but it is also true that "where there is a will there is a way." People have always plenty of time to do anything that they like to do; but time to do an unpleasant thing is hard to find. The one woman's business never gets into confusion, and that of the other never gets out of it. This difference is created by the faculty of Order.

This faculty where it is rather weak, can like any other, be improved by cultivation and education, but the degree of success thus to be obtained, will depend upon the quantity of the faculty possessed by the person practised upon. There are some persons who require no education in this respect, but have it intuitively; and there are others into whom a real spirit of neatness and order, could never be hammered. All however may be improved. The faculty of Love of Approbation is the strongest power in the mind to influence a disorderly person, towards at least super-

ficial neatness. Such a person may have little appreciation of Order for its own sake, but yet may be painfully sensible to the discredit that want of it entails; and on that account may become occasionally a paragon of order and cleanliness. Education, and association with orderly people, may gradually turn this into a habit, and so work great improvement; but in such a person there will always be the natural want, and in matters not lying open to inspection, the natural habit of mind will be sure to appear. The desire to gain admirers will do much, but the Ethiopian cannot be made white. No matter how fine may be the clothes in which such persons may array themselves, there will be a want in their appearance, indescribable possibly, but none the less distinctly felt. The orderly person on the other hand, though poorly clothed, will always appear neat and tidy, and often even elegant.

Like every other faculty this admirable and useful quality may be possessed to excess; and to an inordinate and pedantic love of order and regularity, people will sometimes sacrifice real utility. In general however the fault lies in the other direction.

Such then are the Intellectual Faculties of man, comprising as they do the powers both of Observing, and of Reasoning. And upon the soundness and power of these Faculties, as already pointed out, the working of Conscience in the human mind must depend. But the manner in which this strange effect works out is so extraordinary as to require a fresh chapter a little to illustrate it.

# CHAPTER VIII

## AN APPRECIATION OF THE DEPENDENCE OF CONSCIENCE, UPON THE INTELLECTUAL FACULTIES

*(Continued)*

## CHAPTER VIII

### THE REASONING, AND THE OBSERVANT, FACULTIES, AND CONSCIENCE

A MOST extraordinary set of circumstances arises, when there is a serious disproportion between the supply of Reasoning, and Observant Faculties, in the same individual. These Faculties must be adjusted in a proper proportion to each other, if their possessor is to have what is termed, not inappropriately, "a level head."

Let us suppose for example, a man possessed of very large Reasoning Faculties, and very small Observant Faculties, and we shall find him intellectually in a very unhappy condition.

The Reasoning powers of such a man being very large and consequently very active, he will have an irresistible desire to reason and draw conclusions. His constant tendency will be continually to draw conclusions, from everything that comes before him. The moment anything attracts his attention, his first desire will be to draw some conclusion from it. This in itself is a most admirable thing to do, provided it be properly done; but that is the very thing this man is incapable of doing. If what is necessary to the drawing of a just conclusion be considered, this will be apparent. In the first place, it scarcely ever happens that a conclusion can be safely drawn from

any single circumstance. A single circumstance is but an item in the enquiry, and if a safe conclusion is to be reached, further facts and circumstances must be enquired into, and all the information bearing on the matter must be collected, and the entire situation considered as a whole, in all its bearings. But the man with weak Observant Faculties shrinks from this effort. Neither does he think it necessary. He does not in fact so much as understand how to set about it. Few of the circumstances bearing on the matter have been observed by him, or are present in his mind, and it is very much easier to him, to come to a conclusion on the spot, than to suspend his judgment, and enter into a troublesome examination of details, for the collection of which his mind is so little suited. His natural tendency is to shrink from the idea of entering into such a troublesome matter. This would be all very well, and little harm would be done, if at the same time he would abstain from finding any verdict. But this is the very thing he will not do. He at once and without hesitation comes to a conclusion, grounded upon the scanty information which he possesses. As his Reasoning Faculties are good, this opinion will be well and correctly drawn, upon the supposition that the facts he is in control of, constitute the entire case. But as this is seldom so, it is just as likely that the opinion arrived at will be entirely unjust, and erroneous. He sees no reason however to think so, as he supposes himself possessed of all the information that is necessary; and he forms his judgment without the least hesitation. Once formed it takes its place in his mind as a settled opinion, and he is no longer open to reason on the subject. If at any subsequent time, facts crop up having a tendency

to contravene this decision, he lightly sweeps them aside. He thinks he knows that the matter stands in such and such a way, and he has no longer any reason for opening up a matter, which would give him trouble, and be of no use whatsoever. In other words his mind is shut up from further enquiry. A person who has not gone into this subject would be inclined to suppose, that a frame of mind such as this, is very uncommon, but I regret to say that it is far from being so.

We have here then, a class of opinion which bears a close relation to prejudice. It is not strictly speaking however prejudice, inasmuch as it is arrived at by a use of the Intellectual Faculties, such as they exist in the man He has used his Intellect according to its tenor, and it has played him false. His mere reasoning was all right, but having a small grasp of facts he had little to reason upon, and consequently for want of knowledge came to a false conclusion. Had he known his true mental condition, it is quite possible that he might have been more careful, and less positive. But such a man as this seldom, or never, knows his own peculiar weakness, and thinks himself a paragon of intellectual life. And so in fact, in a certain sense he is, inasmuch as he is a very bright man, full of reasoning power, and capable of starting as many hares as it would take the whole parish to hunt. He will have a great tendency to run into theories without any real basis, and will be very likely to lead himself, and also his neighbours into serious trouble.

People of this stamp are very frequently brilliant in conversation. Their large reasoning powers give them a fine flow of imagination and imagery, and

they are often most plausible and convincing. To any one who has not gone closely into a subject for himself, their views when presented will be almost irresistible. They are sure to be founded upon good reasoning, and so are logical and well worked out; and have a very convincing appearance. The intellectual influence of persons of this class is very dangerous, from the astonishing fact, that comparatively few people have got sufficient power of original thought, to go independently into a subject for themselves, or have the penetration to go below the surface, of a plausible and fairly put statement. How often for example, will people who have worked hard all their lives, and saved up money by every frugal effort, proceed to invest it in some worthless security, without the least serious effort to investigate its value. They will spare no pains in their own calling, and will investigate rigorously the smallest details in their own business, but when the supreme moment arrives, in which they put the result of their efforts into an investment, they shrink, like moral cowards, which they really are, from the absolutely necessary examination of the facts and figures. This would mean original thought, in a direction to which they are unaccustomed; and strange to say comparatively few are so constituted, as to be willing and able to face the situation. It is so much easier to enquire from somebody else. If they get good advice it is well, but if not the consequences may be serious.

It is in such a crisis as this for example, that the advice of the man with large Reasoning, and small Observing Faculties, becomes most dangerous. He sees no difficulties, simply because he does not go sufficiently far into the facts and figures to appre-

ciate the dangers. "Fools will rush in where angels fear to tread." He is quite honest nevertheless in his opinion, which is generally founded upon something that he has heard, or which some one has told him: and he is so evidently fully persuaded of the truth of his position, that he becomes very convincing, especially as his intentions are known to be of the very best. Ladies are very often led into difficulties by people of this class, which largely accounts for the fact, that when they take charge of their own money, they so often lose it. Yet in this matter we are dealing with persons reckoned very clever, and who are really honest, and whose friendship and sincerity are beyond doubt. But no one can give better advice to his friend than he has to dispose of, and this man, though in a certain sense he is very clever, has not a level head.

But the evil for such a man does not end even when he may at last have got a knowledge of all the salient facts. In order to come with reasonable certainty to a wise conclusion, it is necessary not only to have all the facts, but to be able to make use of them. Facts, in order to be of service, must be held up before the mind's eye and reviewed simultaneously. They must be compared together, and weighed against one another, and their various effects and probable consequences must be considered, if we are to reason upon them justly. But in this case the Observant Faculties of the man are too weak, to properly perform the function required of them. The function required of them is to lay a firm hold on the facts, and hold them up in bold relief to the mind's eye simultaneously, for comparison and examination. But small faculties are not capable of doing this. As a consequence such a

man will scarcely ever be able to get a comprehensive grasp of the whole subject at any one time. Now he will have clearly before him a certain aspect of the subject, and will give quite undue importance to it; and again he will be almost exclusively taken up with another aspect, with no better result, as regards his final judgment. In either case however, he will be perfectly able to give the most logical and lucid explanation of his views, but they will probably prove in the end to have been far from wise. He was not born with a "level head," and the sooner he knows it the better.

There are few people to be more commiserated, than those whose Intellectual Faculties are arranged in this way. While fully intending to do right, they are constantly doing wrong. The fact is that they cannot see straight. But the more crooked they see, the more convinced they are that they are right. They come to false conclusions as to the motives and conduct of their friends, and treat them accordingly. And when the natural retaliation comes, they suppose that their neighbours are very unjust and unkind to them, and they think themselves generally injured, and badly treated; the fact being however, that all the time, they are only receiving just punishment for their own misconceptions and misdeeds. If such people could be persuaded of their true condition, and learn to rely less upon their own judgment and more upon that of some wise friend, their lives would be unspeakably ameliorated.

But what chance has the Conscience of such a person, to give good and useful advice? The Intellectual Faculties are badly balanced, and present a false and distorted view of the situation, and the

Conscience is consequently led astray, and gives advice the very reverse of what is just and useful. It does not in any way deceive the man. On the contrary, it gives good and honest advice, upon the case as understood. But notwithstanding this, the advice it has given, may have been bad and immoral. This man may act upon the counsel of his Conscience, and yet commit the very fault in ignorance, which another may have committed in light. Such persons are worthy of blame no doubt, but they are by no means to be regarded, as standing in the same category as those who, having clear and correct views, allow their Consciences to be driven to the wall, and disregarded, in order that they may reap some coveted advantage. This seems then to illustrate the dependence of Conscience upon the Intellectual Faculties.

The instance which I have here assumed is however an extreme one—the Reasoning Faculties being *very* large, and the Observant *very* small. But there are of course all shades of this defect. Many men in fact, whose judgment is far from sound climb to high places in the state. Men of this sort are often extremely able in many directions. They are often for example, very brilliant in debate and repartee. But it is a sad misfortune for any country to employ them, in a position in which independent action is required of them. Their true condition of mind however, is often not discovered till too late, and they are frequently so employed. Many of the calamities of history, have been brought about by the measures and policy of such men, and I fear many more will follow, until mental science is better, and more generally, understood.

But this is not the only manner in which the Intellectual Faculties may be wrongly balanced. It very often happens that the defect is the very reverse. The Observant Faculties are sometimes very large, while the Reasoning Faculties are very small. Observe the result.

Such persons are by no means in so pitiable a condition, as those whom we have just been discussing. The reason will appear obvious. It is impossible to have too strong Observant Faculties: and an extreme power of observation never leads to any trouble. Information never does any harm, even if the man be so constituted as not to be able to make much use of it. The defect of such a man does not lie in his extreme Observant power, but in the weakness of his Reasoning power. He will have a quick eye, and all his senses will be alive. He will have apparently a keen intelligence, and an excellent memory, for all the events and scenes that pass around him, and a keen desire to gain information about men and things, and will consequently be full of knowledge of this class. But the moment it becomes necessary to use and apply this information, his weakness will become apparent. He knows the facts, but he has not been able adequately to reason upon them, and to see their bearing upon one another. He has not been able properly to compare them together, and draw useful practical deductions from them. In a word, the information is there, but it is not digested, and is of comparatively little use. The other man shrank from the examination of facts and details, but this man shrinks from reasoning upon the facts, which he has with such success collected. Enquiring into the causes of things, making

comparative studies, and generally reasoning out subjects, are little in his line, and he shrinks from the effort. It follows from this, that his mind will not be stored with lessons drawn from his observations and experiences. The experiences and observations will be there, but they will have taught him little. And when he is by force of circumstances compelled to exercise his Reasoning Faculties, he will only be capable of doing so in a weak and perfunctory manner. Still he will get on vastly better than the other man, because he will be free from false suppositions; and though he cannot reason well, and consequently will have little foresight, and small mental elasticity, still he will be able to reason in some degree, and will probably not make many serious mistakes. He will be a smart kind of man who sees everything, and is wide awake as to all that is going on around him, but unhappily he cannot foresee, and seize upon opportunities. And it will frequently be a great puzzle to his friends, why he does not get on better in life. But yet, they will be able to recognise that there is some indefinite kind of want about him.

The Conscience of this man will seldom be very greatly misinformed, as whatever reasoning he does will be based on correct knowledge; and he will not infrequently be much respected.

Both these men however differ radically from the class of man who is endowed with well balanced Observant and Reflective Faculties. This is the condition of mind that constitutes what we call "common sense." Common sense is sometimes spoken of as genius, but this is by no means necessarily so.

Such a man need not necessarily be brilliant or

even talented. His brilliance or talent will depend upon the extent to which he may be endowed with Intellectual Faculties. But whether he has a large, or a comparatively small amount of them, the fact of their being well balanced, will make him a sensible "level-headed" man. Before such a man allows himself to come to a conclusion upon any serious subject, he will set himself thoroughly to examine it, and will not desist until he has mastered the details of the situation. He cannot help doing this. It is his natural inclination and desire. And having done this, he will view the subject from all points, and carefully weigh all the probabilities of the case, and consider what will be the probable consequences of each possible course of action open to him. And in the end he will most frequently adopt the course best suited to carry out his desires, whatever they may be. Whether the course which he may adopt however, will be in accordance with good Conscience, will not depend upon the balance of his Intellectual Faculties, but upon the balance of his other mental qualities. It is certain however, that his Conscience will not have been led astray; and if he commits an improper act, he will have done it deliberately and with his eyes open.

The most dangerous man in the community is the man endowed with powerful and well balanced Intellectual Faculties, who is uncontrolled by conscientious principle.

And, on the other hand, the man most capable of conferring honour on his race is the man endowed with a powerful Intellect of this sort, who is under the strict moral control of commanding Conscientiousness.

The reason of this lies on the surface. The man of powerful, well balanced Intellect, but weak Conscience, will not limit his plans by any sense of justice. And the danger to the community lies in this, that while he will be without scruples, he will be full of tact. He will know exactly what to do, and how and when to do it. He will be fully alive to the natural consequences of all he says and does, and he will in consequence be very careful in his methods. He will find the character of an honest man necessary to his success, and comfortable as a possession, and so far as possible to his plans, he will be careful to preserve it. Few will understand his real character. But, though he may be a man of many good qualities, let no one trust him. When he strikes, the blow will fall with crushing effect; all precautions will have been taken to insure success, and he will take care not to strike, if the blow is to recoil upon himself. His motto will be—*suaviter in modo, fortiter in re.*

An excellent example of two contemporaries, each possessed of a master mind, but the one controlled by Conscience and the other not, is presented by Wilberforce and the statesman Dundas. When Wilberforce was engaged in his memorable struggle for the abolition of the slave trade, no man rose to a higher point of mental elevation, or shed more lustre on his country. Those who traded in human blood and misery, were lashed to fury against him, and those who acted with him; but he never flinched in his pursuit of the goal that stood before him, and on which his eye was steadily fixed.

Then, as now, all whose pecuniary interests, however base and damnable they might be, were affected, rushed like demons to the fray in support of what

they called their "vested rights." The whole country was in a blaze, but Wilberforce never quailed for a single moment. Like the master of a good ship in a tornado, he stood to duty on the bridge, ready and determined to face every danger. Great was the turmoil: every argument was urged, and there was no absurdity that was not pressed into service by the opposition. As the biographer of Wilberforce tells us,—"They boldly assailed the public ear with the depositions of their witnesses, who could paint 'as promoted dances' the enforced convulsions of the fettered negro; the hold of a slave ship as 'redolent with frankincense,' and as the scene of his happiest hours; whilst his landing in the colonies, was an affecting meeting with long parted friends. Seen through their peculiar medium, the Guinea trade was a nursery of British seamen; whilst it delivered the grateful African from the refinements of native barbarity."

This was mere nonsense of course, but then as now, men who claimed to be gentlemen and men of honour, could be bought at a low price to support every enormity. For it is quite a mistake to suppose that purchases can be made alone with money. In politics, money is not even the chief medium. In some countries it is yet supreme no doubt, though in England it would not go far. Here the legal tender is, gratification of ambition. A very small hope of eminence will corrupt multitudes, and the prospect of being "a great man," will make many who could not be bought with money, do the most mean and disgraceful things. The next general election, is a more interesting consideration than the demands of Conscience.

But, to be effective, an opposition requires something more than mere nonsense to support its cause, and while the common crowd in Parliament, were urging arguments too transparent to deceive any one, a master mind was at work in their interest. Dundas, being probably in no degree inferior to Wilberforce in intellectual power, saw the futility of putting forth shallow pleas. His mode of action was to bend before the storm. He knew well how to do this, and yet to rise again when the hurricane had lulled, and strike with still greater effect. He knew how to shape an amendment, so as to well nigh change the nature and effect of a measure; and by his tactics, was the chief instrument in maintaining slavery in operation for twenty years. He was supposed to be an honourable man, yet none will ever know how many murders, and how many acts of brutality, are justly chargeable to his account. Surely then I am justified in having said, that a man of this class is the most dangerous in the community.

Yet it would be quite unjust to suppose that Dundas was entirely bad. The biographer of Wilberforce says of him, "The apparent honesty and warmth of heart, that marked his speeches, enabled him to turn aside, what he knew well how to represent, as a false and sickly humanity. Oppression could not find a kindlier advocate, or abuses a more plausible patron." What a war must have raged in that poor man's mind! A kind hearted benevolent man, and yet chained to the chariot wheels of ambition! Wilberforce in one of his letters says of him,—"I agree with you in thinking the Lord Advocate" (Dundas) "the first speaker on the ministerial side of the house of commons, and there is a manliness in his character, which prevents

him running away from the question. He grants all his adversaries' premises, and fights them upon their own grounds." And on another occasion, Wilberforce makes in his private diary the following note: "My clauses thrown out. Dundas most false and fickle; but poor fellow! much to be pitied." It is one of those cases, so very common, where the force of ambition drives Conscience to the wall. But we must not judge him too severely, but look to ourselves. "Let him that thinketh he standeth, take heed lest he fall." The clause in the Lord's Prayer is much to the point—"Lead us not into temptation but deliver us from evil." It is indeed easy for us to stand straight when we are not tempted. Poor Dundas threw Conscience to the winds, at the behest of ambition. How many respectable men in the community, if placed in a similar position, might be tempted to do the same!

### *Prejudice*

But there is yet another manner in which Conscience can be betrayed by the Intellectual Faculties, and deprived of all power to do its office, namely,—by the intervention of that disastrous state of mind, known as Prejudice.

A Prejudice may be defined as, An opinion arrived at without the intervention of the Intellectual Faculties. It is a most curious thing, that any opinion could possibly be arrived at without the assistance of the Intellectual Faculties, and yet it is so. And not only is this the case, but an opinion of this class is the most difficult kind of opinion to reach or shake.

What Prejudice is, and how it arises, is of such im-

portance as to demand much more examination than it has ever yet received. That it is no product of the Intellectual Faculties, is however certain. We have already seen that a fallacious opinion, formed upon inadequate consideration, has some resemblance to a Prejudice, but it really belongs to quite another genus. It is the result of whatever intelligence the thinker possesses. It is his own product, and arises in his own mind, no matter how silly it may be. But Prejudice on the other hand, is an idea that has arisen in the mind of another, and is instilled, in a most mysterious manner, into the mind of a person who has never himself conceived it. As the name itself implies, the question is pre-judged. In other words, it is settled, and a conclusion arrived at, without having been submitted to the Intellectual Faculties for real examination at all.

It is astonishing how many subjects of really great importance, are heard, tried, and decided, in this most lamentable manner. But though many people have sufficient mental power to throw off the control of Prejudice, so far at least as not to act upon it, there are few if any, who can truly say, that they are entirely unaffected by it. Which of us has not experienced, that on hearing some dreadful thing hinted at, we have had the utmost difficulty in shaking our minds entirely clear from it? Our Intellectual Faculties have advised us that the statement is entirely false, but yet in spite of ourselves, a certain impression has been produced by it. We do not act upon it, and we discourage the idea to our utmost, but yet there is something that cannot always be removed. The public in its proverbial wisdom recognises the truth of this, and embodies it in the adage,—

"Dirt sticks"; and also in the adage,—"If you give a dog a bad name you may hang him."

Now from whence does this disastrous mental condition arise? We have already seen that the Almighty has implanted in no man's mind any faculty in its nature vicious or evil, though every one of them, except Conscience, is liable to misuse and abuse, from which evil results in abundance. Are we not justified then in surmising, that this vicious trend of our mind is not a fundamental principle implanted in us, but arises from the abuse of some essential and useful quality? It would surely be absurd to suppose, that the Almighty has gifted us with powerful Intellectual Faculties, and at the same time with a faculty specially designed to set reason aside, and depose her from her seat. But how then does so deplorable a mischief arise?

In my opinion then, Prejudice is an abuse of faith, and faith is one of the effects of the faculty of Wonder, with which I deal later on.

It has often struck me as strange, with what confidence we accept a statement, made with apparent good faith, not only by a friend, but even by an absolute stranger. In the case of a tried and faithful friend, such belief on our part would be a natural result of reason; as we would naturally think that our friend never having deceived us before, should not be expected to do so now. But in the case of a person entirely unknown to us, this reason does not appear so strong. Even in such a case however, we might fairly reason, that deceptions even by strangers are few, and not therefore to be expected. But still, in both cases, these reasons seem to leave something unexplained. There seems clearly to be an innate

principle implanted in us, impelling us to accept as true what is told to us by another. The use of such a principle we can easily see. What a world we should have, if we could believe nothing whatever until we had investigated it for ourselves!

We see this principle of faith most strikingly illustrated in that most extraordinary process called hypnotism. What the principle underlying hypnotism really is, I have never seen satisfactorily explained: but that it does exist, I think we are now all agreed. In hypnotism however, the principle of suggestion by one mind to another, and faith in what is suggested, seem to run riot. No doubt some part of the reasoning power of the subject must have become, for the time being, suspended. But that alone would not account for the phenomena. The mere suspension of reasoning power, could not produce active impressions and beliefs on the part of the subject. The most that the mere suspension of reasoning power could produce, would be mental vacuity. But there is more in the matter, than mere vacuity. There is clearly implanted in the mind of man a natural proclivity to believe what is stated by another, and it is upon this, in my opinion, that the suggestion made by the operator takes effect. In this way we could well understand how, the Intellectual Faculties being for the moment set aside, the suggestion of the operator taking their place, and performing their function, might produce the effects which we observe. The office of the Intellectual Faculties is, of course,* to observe what is going on, and consider it, and present a true account of it to the other faculties. Here then the Intellectual Faculties are for the moment deposed from their office, and the suggestion

* to observe what is going on
or consider what it is?

which it was their business to make, has been made by the operator. However this may be, it is certainly quite clear, and this is all that is necessary for my purpose, that the suggestions do not operate through the medium of the Intellectual Faculties. They are not the product of reason. They are often in fact so utterly absurd, as to be unacceptable by the smallest glimmering of sense. A man in his ordinary mental condition, would instantly for example, reject the suggestion that a bowler hat was a baby. But a man whose Intellectual Faculties are suspended by hypnotism, will accept that suggestion the moment it is made to him, and will proceed, if it has been so suggested, to fondle and roll in shawls, the deserted infant. Now upon what principle in the human mind does the suggestion operate, if not upon the quality of faith implanted in it? It is a great abuse of this quality no doubt, but a quality must exist before it is capable of abuse. Hypnotism is of course a highly abnormal condition, so mysterious as to have as yet baffled elucidation. It seems to me however, clearly to depend upon a total, temporary suspension of the Intellectual Faculties, and shows what miserable creatures we would be without Intellect.

This brings us then to the point. Faith is a fundamental principle of the mind. And the man who accepts a Prejudice, accepts it through the medium of this principle, and not by means of his Intellectual Faculties. True, all men who accept Prejudices are not hypnotised, but there must be at the moment, some strange want of action on the part of the Intellectual powers. Some of the Prejudices that have been entertained through life, and maintained

through fire and blood, by men even of first class capacity, have been as absurd as any suggestion ever made by a hypnotist. If reason had been once squarely appealed to, they could not have stood for sixty seconds. Darwin, in his *Descent of Man*, has the following,—"But it is worthy of remark that a belief constantly inculcated during the early years of life, whilst the brain is impressionable, appears to acquire almost the nature of an instinct: and the very essence of an instinct is that it is followed independently of reason." That opinions can, under certain conditions, be adopted from without, independently of reason, we must admit is unfortunately too true.

Fanaticisms rise out of this principle like mushrooms, and cover the earth with the most abominable absurdities. Men will shape out a block of wood, and form it roughly into some grotesque figure, and setting it up as a god, will seek its help to ease their lives, or destroy their enemies; and to gain its favour will slay their fellow creatures and spill blood like water. We have become so accustomed to such ideas, as to pass them by with a shrug of the shoulders, but on seriously looking into the matter, I do not think that anything more extraordinary can be cited upon the earth. There is no hypnotism here. It is pure inculcated Prejudice; and yet taking a hat for a baby, as in hypnotism, is nothing to it for absurdity.

It is not difficult to see how the principle of faith operates to an extreme degree in childhood. The young mind just expanding into life, is looking around at all things with interest. It knows nothing itself, and is keenly sensible of this, and all its senses are in action, quietly absorbing impressions from all things

that come before it. Why should it doubt what it is told, by those who know so much, whilst it knows next to nothing? Could we imagine a child who enquired into everything it was taught, before taking it in? But childhood is not only the time for the fullest exercise of faith, but also for the greatest exercise of the faculty of Veneration, in regard to those who are older. Experience has not yet shown the young mind, that faith has a limit, and that Veneration may be misapplied.

Here then is a bed prepared for the reception of Prejudices. Here is a fertile field, upon which abominations may be sown, with a certainty that they will become stalwart trees, upon the boughs of which the fowls of the air may rest. It is surely no wonder that those, all over the world, who would hold the mind of man in thraldom, should strain every nerve to seize upon the education of the young; nor is it strange, that those who would wish the young to have a fair chance in life, should strive to prevent their contamination in youth. To the child, what it receives is an instruction merely. It is accepted without examination. It is the opinion of another, grown up and matured outside, and planted in its mind. In other words it is a Prejudice. If it be just and true, the effect is good; but the child has accepted it on faith, and if he has been deceived, he is damaged for life. For the worst of it is, that if the principle he has imbibed be wrong, reason cannot reach it. A Prejudice is a settled matter, no longer to be enquired into. Try to get out of a child's head what it has learned in this way and you will find that it sticks to it closer than a limpet to a rock. A man here and there no doubt, has got sufficient force of

character to rise superior to a Prejudice, and to sweep it aside and think for himself, but this power is very unusual; and generally it requires several generations to wear it gradually out, and sometimes centuries. The evil is not transmitted by nature, but by renewed instruction, from generation to generation.

But it is not amongst children alone, nor amongst ignorant and uncultivated peoples only, that inherited Prejudice runs riot. It has in all ages led men of the purest minds, and highest morals, and also great and enlightened nations, into such depths of infamy that, did the facts not rest upon absolute knowledge, we should be unable to believe them. Let me illustrate this.

It is not I think too much to say, that the Roman world has seldom produced two more excellent and enlightened men, than the Roman emperor Trajan, and his lieutenant Pliny "The Consul." Yet these two men were the perpetrators of a deed of crime, under the influence of Prejudice, seldom excelled in history. The two following letters which passed between them in the year 112 A. D. have come down to us, and I give them in full, because from all the range of history, I can recall no more interesting human record. They are interesting even as shedding a ray of light upon the manner in which business was transacted under the government of the Roman Empire, in its most favourable moments, and by its most worthy men.

Trajan had sent Pliny to govern the province of Bithynia, which was supposed to have got rather out of hand, as imperial legate, with general instructions to remedy all abuses. Had Pliny gone there with a

mind untainted by Prejudice, no doubt all would have gone well, and his intervention would have been a pure good to all concerned, and to the province of Bithynia in particular. But unfortunately deeply rooted Prejudices had taken firm possession of his mind, and were to produce fruit of the worst description. Unhappily also, these same Prejudices had equally full possession of the mind of Trajan, his master.

This was the moment when Christianity was beginning to emerge from obscurity, and attract the public notice. Already the believers in Christ were fairly numerous in Bithynia. One would have thought that such a man as Pliny, going there on this responsible duty, would have held the balance even, and radically enquired into everything, before taking action. Unfortunately however he was fully possessed by two Prejudices, which closed his eyes, and effectually shut up his mind, against that form of radical independent enquiry, which the case demanded. When the nature of these Prejudices is considered, and the fact is taken into account, that they had been thoroughly adopted, and accepted by him as concluded facts, this is not so much to be wondered at. If a thing is a well ascertained fact, why waste time and energy enquiring into it any longer? We find him in fact making a certain kind of enquiry, but the moment the hope of confirming his preconceived opinions failed him, that moment the enquiry was abandoned.

The great Prejudice which occupied the minds both of Pliny and Trajan, may be well expressed in the words used by Lecky (*History of European Morals*). "At a time when the moral standard was very low,

they" (the Christians) "were charged with deeds so atrocious as to scandalise the most corrupt. They were represented as habitually in their secret assemblies, celebrating the most licentious orgies, feeding on human flesh, and then, the lights being extinguished, indulging in promiscuous, and especially in incestuous intercourse." Now, we cannot suppress a smile at this preposterous suggestion, but then, it was accepted and received as a plain matter of course, requiring no explanation or investigation. It was in fact an inculcated Prejudice, founded neither upon reason nor fact.

But this was not the only Prejudice that filled the minds of these excellent men. They had also accepted the fatal principle,—that it was the duty of the civil power to regulate the beliefs of men.

We accordingly find Pliny and Trajan exchanging the following letters, some time after Pliny's assumption of the government of Bithynia.

*Letter of Pliny*

"I always appeal to you Sire, in my difficulties, as the best guide in doubt, and the best help in ignorance. Having never been present at any trials of the Christians, I am ignorant both of what should be enquired into and punished, and within what limits.

"In particular I am uncertain whether any difference should be made on account of age; whether pardon should be granted to those who recant their belief; and whether the profession alone, or the crimes which attach to it, should be punished. Meanwhile I adopt the following course.

"I ask them three distinct times whether they are

Christians, then if, in spite of warning, they are obstinate, I order them to be executed. For whatever the beliefs are which they confess, there is no doubt that obstinacy and stubbornness ought to be punished.

"Others sharing in the same folly I have despatched to Rome, as being Roman citizens. However the more the matter is dealt with, the more frequent become the accusations, and the circumstances more varied.

"An anonymous accusation has been put forward against a number of individuals. Those who either denied that they had been Christians, or at my dictation invoked the gods, offered incense and wine before your statue, and blasphemed Christ,—acts which no real Christian will perform,—I have thought right to dismiss.

"Others on being accused first confessed, then denied, and finally said that though they had been Christians, they had ceased to be so, some of them twenty years back. All these performed the acts I required.

"They affirmed however, that the sum and substance of their fault consisted in this, that they assembled periodically at dawn and sang a hymn to Christ as to a god, binding themselves by a solemn oath to abstain from theft, robbery, adultery, perjury, and dishonesty; after which they separated, meeting again for a common meal, which was however, open to all, and innocent. Even this they had given up since my edict proclaiming all hetæriæ to be illegal.

"I therefore thought it necessary to examine two deaconesses by torture, but discovered nothing worse

than a depraved and violent superstition. I have accordingly delayed the trials to consult you.

"One great difficulty is the number of persons affected; they belong to every age, and every rank, and both sexes. Not only are the cities affected, but the villages and country hamlets. This I think might be stopped.

"At any rate the temples are beginning to be more frequented; sacred rites are performed again, and the trade in fodder for victims is reviving. It is clear that a large number of persons may be reclaimed if the hope of pardon were held out."

### *Answer of Trajan*

"You have adopted the proper course, my dear Pliny, in dealing with the Christians who have been brought before you. No general or definite ruling can be laid down. They are not to be hunted out, but if brought before you and convicted they must be punished. Those however, who deny their Christianity, and prove their denial by praying to our gods, may wipe out past suspicions, and secure a free pardon by their recantation. Anonymous accusations of all sorts are inadmissible. They are contrary to the spirit of our time."

The shortness of these letters must not be for a moment taken as indicating that the subject was dealt with in any spirit of levity, or without the most careful consideration. Terseness was of the spirit of the age, and the politician, as we know him now, had not then appeared. We can almost fancy we see these two men, sitting down at their desks, to settle and decree one of the most momentous transactions

on record. Not only were they condemning to death unknown numbers, amongst the best of their fellow creatures, but they were setting up a precedent, which was afterwards followed through the whole empire. By means of these letters we are taken into their secret council, and can see the matter as clearly as it was enacted. There is nothing here set down for diplomatic purposes, nothing for effect. The one man was responsible only to himself, and the other only to the man to whom he wrote. Their real reasons and actual thoughts, are made as plain to us, as they were to one another.

In these letters, then, is sent forth a terrible decree. Pliny writes—"I ask them three distinct times whether they are Christians, then if, in spite of warning, they are obstinate, I order them to be executed." And Trajan replies,—"You have adopted the proper course, my dear Pliny, in dealing with the Christians who have been brought before you."

A more diabolical act was never perpetrated with a better intention. And yet, possessed of these two Prejudices, what was to be said against these men? The Christians were the most debased wretches to be found on the face of the earth, revelling in debauchery and incest, and feasting upon human flesh, and it was of course the duty of the state, not only to put down all such atrocities, but to control belief. Such were their ideas; for as Pliny expresses it—"whatever the beliefs are which they confess, there is no doubt that obstinacy and stubbornness ought to be punished."

Our first astonishment rests upon the fact, that these two men, having at their command the most complete means of making a thorough examination

into the nature of Christianity, and the real practices of the Christians, fail to do so, and yet act in this terrible way, just as though they were possessed of the fullest knowledge. The reason is,—Prejudice. These two Prejudices had so filled their minds, that they were impatient of any talk or worry on the point. These things were already settled and understood, and action was what was required. This is the form of operation proper to Prejudice. Such a catastrophe as this must surely fill us all with terror, lest we also should be unjust, from similar causes.

Pliny, evidently expecting to find corroboration of his preconceived ideas, and following the practice of the age, put two poor deaconesses to the torture; but the moment he was undeceived in this hope, the enquiry ceased and went no further. So Prejudiced were both he and Trajan, that it did not for a moment occur to either of them, to suggest the question —Could it be possible after all, that Christianity might be a good and inoffensive doctrine? Had such an idea once crossed the mind of either of them, the world would have been saved from this scourge. But Prejudice blocked the way. Surely Prejudice is a malignant and tenacious power: and yet it has an enormous influence in the government of the world. Yet Pliny was perfectly honest and straight with Trajan. He conceals nothing. He says of the Christians,—"They affirmed however, that the sum and substance of their fault consisted in this, that they assembled periodically at dawn, and sang a hymn to Christ as to a god, binding themselves by a solemn oath to abstain from theft, robbery, adultery, perjury, and dishonesty; after which they separated, meeting again for a common meal, which was however

open to all and innocent." Yet neither Pliny nor Trajan were able to accept the idea for a moment, that such people might possibly after all, be good subjects! And Pliny still persists in describing Christianity as, "A depraved and violent superstition."

But observe the spirit of fairness, and even benevolence, with which these two men approach this diabolical transaction. Every chance is given to the accused. They are asked "three distinct times whether they are Christians," and if they deny being such, or recant, they are freely acquitted. Anonymous accusations of every sort, are to be disregarded. Trajan declares,—"They are contrary to the spirit of our time." Also he directs, that "they are not to be hunted out, but if brought before you and convicted they must be punished." There was clearly no desire for bloodshed, but on the contrary a desire to avoid it, so far as duty would permit. What a different spirit from that which actuated the persecutions subsequently set up under the Christian *régime!* It is very plain that these two men, had their minds not been filled with perfectly impenetrable Prejudices, would have shrunk with horror from the very act they were committing, with such just and benevolent precautions. But such is the mode in which Prejudice operates. It occupies the whole ground, and excludes reason. It is so to this day. It would be more easy to penetrate an ironclad, than to drive reason through a deeply seated Prejudice. Might it not be well for men to look into the grounds of their opinions; and should it prove that they are Protestant, Roman Catholic, Mormon, or Mohammedan, only because their parents were such, might this discovery not induce them to treat with a little charity and

consideration, others who may not have been so favourably born?

But notice here what Christianity was, in the year 112 in Bithynia. "They assembled periodically at dawn, and sang a hymn to Christ as to a god, binding themselves by a solemn oath to abstain from theft, robbery, adultery, perjury, and dishonesty." There was Christianity of the truest sort, and in all its purity! It was not only—"Love the Lord," but also, "Love your neighbour as yourself." Here was Christianity with both its halves. There was no question in Bithynia, in the year 112, of building up great churches upon the principle of a *modus vivendi* with evil.

One might imagine that those who, in an age of great debasement, led such pure lives, would have no enemies; but those who might think so would fail to take counsel with human nature. Every such man would be a standing reproach to all his neighbours, and every bad man would be his enemy. It is not to be wondered at, that Pliny says,—"An anonymous accusation has been put forward." Had such been listened to, no doubt there would have been many of them. The same principle, of the enmity of the evil, to the good, prevails to-day, and accounts largely for the unpopularity of Christian missions in the East, amongst many of the European settlers there, to whose morals they, and their converts, are a standing reproach.

But it was not only in Pagan lands, and in remote ages, that these two sad prejudices held sway. Travelling down the centuries, we find them in full vigour, *mutatis mutandis*, and not only so, but actually increased in virulence. Christianity, such as we have

seen it in Bithynia in 112, had passed away, and a Christianity of another character ruled the European world, and scourged it with a relentless thoroughness unknown to the Pagans. Europe was drenched with blood, and the murder of her best and worthiest citizens was, by the force of Prejudice, reckoned amongst the most glorious of human virtues. True, the objects of this satanic passion were changed. Now, it was Christian doing Christian to the death: nor did the evil stop there, but the poor Jews and Mohammedans were burned like tinder, in the great holocaust, offered to the honor of the Almighty! Such is man, and such is Prejudice!

It is related of Philip II. of Spain, that when he was one day presiding at the burning of a number of these poor creatures, one of them in despair, appealed to him for mercy. "No," said the king, "if my own son were such a wretch as you, I should be the first to carry the fagots to consume him." This poor victim was a wretch indeed, but his wretchedness was not of his own creating. Now, we can see that those were the real wretches who tortured him, but then, Prejudice ruled supreme, and passion reigned. According to this Prejudice, he was a "wretch," and it was the duty of the state to make him think according to the fashion of the time. Yet Philip was a man possessed of very considerable mental capacity. He can scarcely have derived his excessive Prejudices from his father, who at least in his early years, was a man of considerable freedom of thought. It may be that they were derived from some old nurse or confessor, whose name is too unimportant to be remembered; so trifling are the causes that sometimes produce the most momentous consequences, plunge

men and nations into crime, and deluge the fairest lands with blood. When men come to understand their own nature better however, they will doubtless pay more attention to small causes, which produce great effects. The Intellect of man however, is amply sufficient to guard him against all such excesses, if it were allowed exercise, and it is in fact specially designed, and bestowed upon him, for this purpose.

But Christians, Jews, and Mohammedans, were not the sole victims: and we find the zealots, who ruled in Geneva, burning a poor fellow alive, against the excellence of whose character there was no charge, but whose offence was, that he refused to believe in a personal God. He was arraigned by John Calvin who was his accuser. When this poor man, Servetus, on being led from his cell, saw the stake, and the wood that was to burn him, he fell prostrate on his knees in the agony of despair, and begged for mercy, grovelling in the dust: but no voice was heard to rise in his favour, except upon the terms that he should recant. On hearing this his manhood again rose within him, and on his refusal, these human monsters tied him up, and kindled the fire about him. Such things are neither pleasant to read nor to write, but necessity demands that they should have attention, because they depend upon a principle in the human mind, which is capable of improvement, and is just as widely spread this day, as it was in any former age. That principle is Prejudice, and it holds sway, not in the minds of the ignorant only, but in minds also the most cultivated. Those who did this, though I have deservedly called them monsters, were without doubt excellent men, paradoxical as it may seem. And, had the Prejudices which were ingrained in their

nature, really had root in fact and truth, their act would have had its palliation, if not its justification. If this man had been a wretch unworthy to live, and if it were the duty of the state to control opinion, why should they not execute him? The cruelty of the mode of death, and their capacity to imbibe such base and bloody Prejudices, in the face of light, would alone have been their reproach. But Prejudice suffers no enquiry. All these matters had been already settled. And doubtless these good men returned to their families in the evening, and lifted up their voices to thank God that they had been strengthened, to send a fellow creature to perdition before his time. It was not open to them to think, that if this poor creature was, as they believed, on the way to eternal perdition, such a fact alone, should have enlisted their deepest sympathy, and induced them to give him as good a time as possible, for the short period during which he should be upon the earth. Martin Luther was a man of very different stamp. Although he lived in the same age, his mental and moral elevation were such, that under no circumstances would he tolerate the smallest pressure against any man on account of his opinions. The difference lies in the men, and not in the times, or the circumstances, as many suppose. Some can rise superior to Prejudice, and others cannot.

### *Conscience*

It might naturally be supposed, that Conscience would cry aloud, against all these excesses. But a moment's reflection will be sufficient to show, that its failure to do so, is not

only not wonderful, but is precisely what was to have been expected.

Conscience, as we have seen is planted in man, and depends upon the Intellectual Faculties for its just instruction in facts, of every kind. It acts upon the statement of the case put before it by the Intellect, and points out to him without failure, what he should do under these conditions. But if the Intellectual Faculties are not exercised, how is Conscience to be informed? As Darwin says, and I think as we all say, inculcated belief acquires almost the nature of an instinct, "and the very essence of an instinct is that it is followed independently of reason." It is very clear that in such cases as I have reviewed, the Intellectual Faculties have not performed their office. They have failed to grasp the situation, and make the enquiry *à fond*, which necessity required. These were men of keen intellectual power, and the force of mind in Calvin's case may be said to have amounted to genius. But of what use is mental power, or even genius, in informing the Conscience, if it is precluded by Prejudice from performing its function? But, the conclusion evidently arrived at, perhaps unconsciously, by these men was, that all these matters had been enquired into and settled long ago, and found right and proper: and what more could Conscience desire, than that those things which were right and proper should be done, and done thoroughly? Had the true nature of the case been fairly ascertained by Pliny and Trajan, Philip, or Calvin, and presented to their Consciences in its true light, does any one imagine for a moment, that the deeds they perpetrated would not have been instantly condemned, and rendered impossible to them? Surely

then I am justified in the thesis with which I commenced this question,—That Conscience can be betrayed by the Intellectual Faculties, and deprived of all power properly to perform its office, through the intervention of the state of mind called Prejudice.

But let no one suppose that Prejudice is confined to religious matters alone, or even has its chief root there. It pervades all society, alike the religious and the irreligious, and if we except passion, is about the greatest amongst the governors of mankind. It will blast the character of a maiden, or declare that a married woman is untrue to her husband. A whisper believed in, is sufficient for this,—for it is upon the principle of Prejudice, that the evil minded rely, to give body to their malignity. It will affect the letting of a vacant house, or declare a horse which is for sale to have some latent fault. It will damn the measures of some particular statesman, however wise they may be, and necessary for the state. It will confirm without examination, or condemn unheard, any stated policy, such as free trade, or the reverse. In fact political partisanship rests upon it; and without Prejudice, politics would not be what they are. It will shatter friendships; shake the well deserved confidence between husband and wife, master and servant; and work havoc in all the relations of life. On the other hand, Prejudice will give domination to the hero. The hero erected by Prejudice can do no ill. His measures are sure to be right; and his policy, even if not understood, is the best, and is sure to be sound. The man who is addicted to taking up Prejudices, is in a pitiable plight, at the mercy of all the whims implanted in his mind, and accepted without examination.

The man who has formed an erroneous opinion, is by no means in so bad a condition. He has himself formed the opinion, and knows the grounds upon which it rests. And if he can be made to see that his reasons are ill founded, his opinion goes at once. The man with a Prejudice however has no proper foundation for it. He does not himself quite know why he thinks so, and therefore arguments do not reach his premises. Premises must exist before they can be attacked. But the Prejudiced man, having no proper foundation for his opinion, reason cannot reach him. He sweeps arguments aside, and is of the same opinion still. The arguments conflict with the idea that he has imbibed, and therefore they are wrong.

Quite true.

# CHAPTER IX

# AN APPRECIATION OF THE PLAN OF THE ALMIGHTY, FOR THE GOVERNMENT OF MEN, BY THE EXERCISE OF DESTRUCTIVENESS FROM WITHOUT

## CHAPTER IX

### DESTRUCTIVENESS FROM WITHOUT

Who could have supposed, that in the grand design for the control of vice upon the earth, and the regulation of the lives of men, the propensity of Destructiveness would have been selected to play a part scarcely inferior to that of Conscientiousness itself! Yet this is so! The very propensity which, when unrestrained, leads to murder, and brutality of every sort, is one of the very foremost bonds which hold society together, and make peaceful honest life a possibility. Conscientiousness however, acts from within the man himself, controlling him by his own consent, and through his own action: but Destructiveness, on the other hand, controls him from without, and contrary to his own desires.

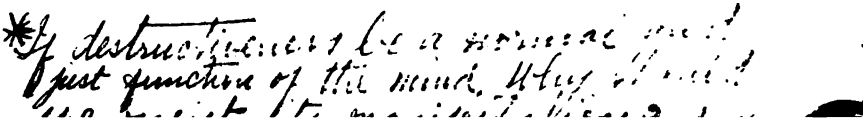
THIS result follows from the principle of Self Defence, implanted in man. It arises from this law of human nature just as certainly as the falling of Newton's proverbial apple, flowed from the law of gravitation. We have already seen, how the Almighty imposed upon every man the care of himself. For this purpose He created him a fighting man, and required from him the duty of defending, each his own corner. Consequently the man who trespasses upon the rights of another, very soon gets a lesson that

he will remember, and which is likely to stand him in good stead the next time he is tempted to trespass. Thus each man is not only a person defending himself, but he is, without in most cases having any such idea, an instructor in virtue to his neighbours. But for this, what sort of world would we have? If it were an understood thing, that each person could oppress and plunder his neighbour with impunity, who is there bold enough to contend, that the virtue of man could stand the strain? In other words, without Destructiveness as an antidote to crime, society could not exist. The Almighty then designs, that a "knock on the head," speaking either in a physical, or in a metaphorical sense, should be one great help to the attainment, even on the part of the dishonest man, of a little practical integrity. The fear of this, acting through his Cautiousness, enables such a one to understand, in practice at least, that other people have rights as well as himself. This seems a strong way to put the matter, but there is no use in trying to shade it off. In fact, the more these things are reflected upon, the more palpable they will appear: and the sooner they are understood the better. No doubt in civilised society, the "knock on the head" is seldom either required or justified; but this is only because the wisdom of man has devised more fitting, certain, and regular modes of doing practically the same thing, in the administration of justice. In no country however has man ever dared to reverse this principle. But every country on the contrary, recognising that—"Where self the wavering balance shakes, 'T is seldom right adjusted"—has prepared laws, for carrying it into full effect; so that men should be delivered from the necessity of personally

inflicting punishment, and should be enabled to do so through the instrumentality of the law of the land. Still the right is there, and is recognised by this country, and I believe by every other, as a last resort in case of necessity. All these provisions on the part of nations, are but a grand practical recognition of the natural law of Destructiveness. Without this principle we could have no houses of correction, no discipline; nor could we have the whip of censure for the exposure and denunciation of vice.

We can easily trace this subject of instruction by denunciation, through all its gradations, — the warning shake of the head by the mother to her child,—the sharp rebuke of the father,—the plain talk and blunt remonstrance of the friend,—the bitter denunciation of the impatient well wisher,—the acrimonious attack of the enemy,—the actual punishment of the offender. We can see that sometimes this punishment when dealt out in bitterness, will take the form of vengeance; and we can appreciate, that while vengeance may work for virtuous ends, it is in reality an unholy principle; and we can all agree that in the administration of the law, all thought of vengeance should be unknown. In regard to all these matters, probably there would be little difference of opinion amongst reasonable people. It will be observed that I do not class as reasonable those persons who, like Count Tolstoy, think there should be passive submission to evil doers: that "evil should never be resisted."* There will surely be few indeed who will contend, that the majesty of just laws should not be upheld.

I know of no better example of instruction by denunciation than that afforded by Paul of Tarsus,



when he stood arraigned before the bar of Ananias, the high priest. When the high priest commanded those that stood by Paul to smite him on the mouth, we can see Paul straightening himself up, and the fighting man coming to the front as he exclaims, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten, contrary to the law?" The effect was like magic. There was no more any question of Paul being smitten, and when those who stood by, did get words to intervene, it was in tones of almost polite remonstrance. The mind of Paul must have been fortified by strong Combativeness and Destructiveness, or he could never have faced such a situation, with so daring a denunciation.

How strikingly this contrasts with the mawkish vapourings of sentimentalists like Count Tolstoy, who contend that evil should never be opposed! As if the life of every good man, from his entrance into the world, to his entrance into the tomb, were not one long struggle against evil, and the machinations of evil men. But it would appear that Count Tolstoy knows better than the Almighty, upon what principles the world should have been constructed: and he proposes to reverse the engines, change the organisation of the human mind, and provide that all things shall be governed upon the principle, that evil should never be opposed. I have been informed that a sect of religionists, has actually been established upon his principle, in the South of England, and that the votaries of it are as poor as church mice, because they stand looking on with melancholy faces, while strangers come and carry off their crops. Verily the length to which human absurdity can be carried is

wonderful! Yet such people are actuated by very high motives. It is a case of Benevolence run wild, through want of proper control. There is plenty of Conscience here, but it cannot act usefully, because it is wrongly instructed by the Intellectual Faculties. It is inconceivable that a man properly in touch with the world, by the possession of adequate Observant and Reasoning Faculties, could fall into such, and so gross absurdities.

Some people I dare say, would be disposed to consider such opinions highly elevated and religious: the fact is however, that such ideas are on the contrary, grossly irreligious, and immoral. They are directed straight against the government of the Almighty, and are subversive of the principles which He has established for the government of men. They are more: they are a direct censure upon the Creator Himself. They say to Him, more plainly than any words could utter it, that in imposing upon man the duty of Self Protection, He committed an infamy, and was worthy of reprobation.

The evil doers in the temple, were not driven forth by the voice of beseeching, but—by blows; and by a scourge, made for the purpose, by the very hand of Him, who is supposed to have issued the order, without qualification, note, or comment,—"Resist not him that is evil." There was no mincing of matters by Him. Denunciation was translated into acts. The tables were overturned, and the money of the money changers was scattered abroad. Nor were the following words very pleasant hearing, by the *élite* of Jewish society: "Ye are of your father the devil, and the lusts of your father ye will do." There was no note of compromise there, either with

evil or with evil men. It is really too bad, that those who insist upon Christianity so much, should pervert its meaning and purport so thoroughly.

Any one who will have sufficient interest to think out the subject of the control of vicious desires, by the propensity of Destructiveness, acting from without, will be surprised by the immensity and universality of its application, and the weight of its influence. It affects the smallest matters as well as the greatest. Do we not see this every day?—a strong desire to do something, from which we shrink, unhappily not so much from the restraint of Conscience, as from the fear of consequences. The motive is a very low one, but it often promotes the exercise of virtue, where otherwise vice would be to the front. We must welcome even this, as Conscience cannot afford to lose the least support, in its up-hill work. It is part of the Creator's astonishing plan for the government of men.

### *Man's Responsibility to Man*

> Whatever may be our respective views as to "God's sovereignty, and man's responsibility," I think there cannot be any reasonable difference of opinion on the point at least of the responsibility of men to one another.

A man finds himself living amongst his neighbours. He neither made himself nor made them, and is in no way responsible for their conduct. If he be a good man, he conducts himself in such a manner as not to injure others; and in return has he not a right to require that his neighbours should not injure him? I think we will all agree that he has got a right, not only to require this, but to enforce it.

But what of the case where those whose duty it is to administer the law, are themselves the chief criminals?—where those who are oppressed cry out aloud for redress, and find none?—where those who would protect themselves and their children from wrong, are beaten and abused? This is a branch of the subject which has been little considered. Probably there will be few indeed who will not mentally exclaim, that such oppressors should be punished, and that justice should be done upon them as upon others. But after all, how many will there be who will reason this question out, and accept boldly every necessary consequence of it? And yet the man who accepts a principle, and notwithstanding, refuses to accept all the necessary consequences of it, is intellectually in a most unenviable state.

It unfortunately happens, that there are yet upon the face of the earth many bad despotic governments. Such governments have been called—despotisms tempered by assassination. The man who has the temerity to accept the post of a despot, must be taken to know well what he is about, and whether he does or not, he must be held accountable for his conduct. Is he responsible to the people or is he not? Few people will say that he is not, and yet almost all will think and speak as if it were so. But what is to be done in such a case? It is related in Roman history of the Emperor Domitian, when he was at the height of his excesses, and executions followed each other daily, the tortures of the victims being frequently presided over by himself in person, that he one morning forgot his tablets under his pillow. These tablets contained a list of those who had been selected for early execution. They fell into the hands of Norbanus, a prefect,

who to his consternation found his own name amongst the number. Norbanus did not split hairs over the question, but called those together who were in the same predicament as himself, and showed them the list in the emperor's writing. They immediately sat in judgment upon the emperor. He had decreed that they were to die soon; but their verdict was that he should die sooner: and they proceeded immediately to put their judgment into execution. Were these men then murderers? Probably all will agree that no court of justice was ever more appropriately constituted, no verdict more just, and no execution more necessary.

What were these men to do? Did duty require that they, having committed no offence, should wait quietly for death, to give pleasure to a monster? I think surely no one will say yes to that question. What then was to be done? What could they do but what they did? I am not at all discussing what men might be tempted to do, but I am considering what they have, or have not, a perfect right to do. The instance here tests the question. It is for each person to consider it for himself: but let not any one who decides that these men acted within their natural rights, ever after be heard to say, that the principle above stated is unsound. Imagine the position England would be placed in, if it were obliged to deliver up such men as these for execution, under an extradition treaty. Yet it has been seriously contended, that such an act could under no circumstances constitute, "a political offence"! Those who live in constitutional countries, such as England, France, Germany, Italy, the United States, etc., where law reigns, and can be appealed to, cannot, and do not, understand the awful

position of those who have not these advantages. We are apt to judge of the position of others by our own position. We all agree that to take the life of the head of a constitutional legal state, or that of any official of such a state, is the highest form of murder, because it is not only a crime against the man whose life is taken, but it is a crime against every honest man in the state. The means of redress, if any wrong has been done, are at hand, and what might be right under one state of circumstances, becomes a crime under another, and a crime without palliation or excuse.

It may be said that this principle is a very dangerous one; and it may be so, but we cannot escape from correct principles on any question of expediency. It is not forms of law I am discussing, but the requirements of Conscience; and Conscience requires that all who commit crimes should be liable to punishment, and that all wrongs should be redressed. But let no one suppose for a moment, that I advance the principle, that because a man is a despot, any person who chooses has a right to take his life: far from it. The man who does so, like any other man taking human life, does it at his risk. But the question is after all no more difficult, than those questions which are tried in our law courts every day. Constantly in this country, men who are arraigned for taking the life of a fellow man, set up the plea of justifiable homicide, and such Gordian knots are resolved in our law courts, without a ripple on the surface of society. The issue is left to the jury, who say whether the defence is true in substance and in fact. If it be not true, the man is hanged, and if it be true he is discharged.

*Forgiveness*

There are, it appears to me, few principles more generally misunderstood, than that of Forgiveness. The general opinion seems to be, that absolute and unconditional Forgiveness is a virtue, and the self abnegation implied in it, erects it into the position of a holy act. The plain fact however is,—that promiscuous Forgiveness is a vice. Forgiveness, like Mercy, is a sacred and beautiful virtue, when properly exercised; but if lavished abroad, it is simply a means of encouraging selfishness, and cultivating evil. This statement is so self evident, that perhaps few will challenge it; but yet, even in the minds of those who approve of it, probably no effect will be produced, but the old inculcated idea will come up again, as fresh as ever.

But yet, who will challenge the statement,—that there is nothing more injurious to a selfish person, than continual Forgiveness? The Creator intended, and nature requires, that the evil doers should suffer the natural and necessary retaliation of circumstances, for the correction of their faults. This is the work, as we have seen, of Destructiveness, acting from without. To continually yield to such persons, is simply to train them, as if purposely, to self indulgence, and even worse. What such persons really require is not Forgiveness, but to be properly "set down," and the reasons clearly explained to them. Nature intends for each person, that he should reap as he sows. But yet there is a great and noble career for the virtue of Forgiveness, which when duly exercised, neither trenches upon, nor annuls these principles. But like Mercy, it must be exercised with intelligence and upon a principle.

# CHAPTER X

# AN APPRECIATION OF THE ORIGIN OF APPREHENSION, FEAR, TERROR, AND CIRCUMSPECTNESS

## CHAPTER X

### CAUTION

Caution is one of the most important faculties in the human mind. Without it man would be devoid of all fear, and all apprehension; and would utterly fail to take the precautions necessary to his happiness, and even to his existence. In this faculty he has another requisite to the performance of the duty of Self Preservation. This faculty is in fact the great root and basis, from which the principle of Self Preservation springs. Fear and apprehension are the great spurs that stimulate us to effort of every sort, in our own interest.

CAUTION sounds the trumpet note of danger, and makes its possessor apprehend that something unpleasant is impending, that is all. It is not a reasoning faculty. It is stirred into action however, by the Intellectual Faculties. These are always wide awake, observing all that passes around the man, and drawing conclusions from the circumstances that are continually occurring. These conclusions are instantly seized upon by the faculty of Caution when they foreshadow the approach of any disaster or difficulty. The man possessed of large Caution, is stirred to the very centre of his being, [redacted]e emotions of apprehension, fear, or terror, roused in his mind by this faculty, according

to the importance of the occasion, and the imminence of the danger. And he is prompted to take instant measures to prevent the calamity, or avert the danger. It is not difficult to see the position man would be in, if he had no such impulse as this impressed upon his mind—no desire to avoid difficulty—no apprehension of danger—no fear of consequences! Caution then is an alarum bell, which sets the whole mental system quivering, putting the man upon his guard against hasty or ill considered action, and stimulating him to the adoption of instant means.

The importance of Caution as a preventive of bad conduct, is not to be measured. Fear is one of the strongest passions of the mind. It is upon this faculty that Destructiveness, acting from without, takes effect. Without Caution, Destructiveness could have no such influence. What effect, for example, could a threat have upon a man who had neither Caution nor fear? What effect even could punishment have, to deter from crime, if all fear for the repetition of it were removed? The operation of this faculty in one respect, is rather curious. One man will be filled with fear of the arrival of something, which another man would scarcely recognise as an evil at all. In other words, the faculty of Caution does not dictate the objects of fear. That is done by the other faculties of the mind. But whatever it may be that is feared, the apprehension will be great or small in proportion to the degree in which this faculty is possessed. Each man however, as he has his special desires, also has his special fears; the one rules the other. If the ruling passion runs in a particular direction, anything that threatens the gratification of it will cause fear. The ambitious man will fear a taint upon his fair fame,

lest the position that he has gained, or to which he aspires, should be endangered. Caution therefore will urge upon him the necessary steps to retain an unsullied reputation. Even though Conscience might fail to control him, Caution may do so. The motive is not a high one, but nothing must be despised that helps to good living. The sordid man, on the other hand, may have no such apprehensions, but he may fear for his money bags, and may find a good character necessary to the increase of them. The domestic man may be willing to face danger for himself, but will fear keenly for his wife and children, and will act cautiously on their account. The vain man will fear social censure—this is the one thing that he cannot endure—and he will be careful to avoid it if he can. Whatever then may be the ruling passions of the man, Caution gives the warning note, and strikes a chord that often results in virtuous conduct.

> Unfortunately however the rule of Caution in the mind of man, is not limited to the office of spreading virtue through the world. It was necessary however, and it has been conferred. There are however few faculties more liable to abuse. Man is unhappily just as liable to fear to do that which is right, as he is to fear to do that which is wrong.

It is very true, that when a man proposes to himself, to do an evil act, Caution frequently intervenes, by warning him of the dangerous consequences; but it is none the less true, that when he contemplates a worthy action, Caution just as readily intervenes, to clothe in dangerous hues all the surroundings, and frequently stays his hand, and turns him from his course. It is related of Wilberforce, that he was one

day addressed by a nobleman in the following words, —"So you wish to be a reformer of men's morals. Look there and see what is the end of such reformers," pointing to a picture of the crucifixion. But Wilberforce was nothing daunted. The resources of the Creator were not exhausted when He created the faculty of Caution, and with that fertility of design that seems to have no limit, He also created the faculty of Combativeness, which gives courage to face all dangers, and make head against all difficulties. The man who is most heroic is not he who rushes on without seeing the danger; but the man whose Caution enables him to appreciate all the difficulties, and yet, who faces all dangers with undaunted determination. Panic never seizes such a man, because Caution has informed him in advance of all the dangers, and he has his resolution taken to confront them. Wilberforce had the heart of a lion, and turned neither to the right hand nor to the left; but he was a cautious man and had the prudence, begotten by a cautious apprehension of the dangers surrounding him.

The Italian reformer Savonarola was also a man of high moral elevation and indomitable courage; but he was an incautious man. He was no religious reformer, as has sometimes been supposed; but he committed the unpardonable crime, of wishing to reform the licentious manners of the people of Florence. His doom was sealed. He was unsuccessful, because he had neither the perception of his dangers, nor the skill in removing them, which were possessed by Wilberforce. He was strangled in the public square of Florence, and his body consumed by fire, the executioner as we are told, lighting up a little before life was extinct, in the hope of increasing

his torments. What effect could be expected from such a scene as this, upon cautious, timid men, but to cause them to do only that which was safe, and especially to refrain from entering upon any further work of reform in Florence? This is a striking illustration of the evils arising from the misapplication of this useful faculty.

### *Circumspectness*

Caution is a very chief ingredient in the production of the beautiful virtue of Circumspectness. Those who are very deficient in Caution find it difficult to be Circumspect. Circumspectness is a quality made up of very small details of conduct. Each little prudent act is small in itself, but the aggregate effect is very great, and the quality very lovely and amiable. Those little transactions with our neighbours which produce friendship, and consequently happiness, are very largely influenced by Caution. Caution produces the apprehension that the doing or saying of some little thing, may hurt the feelings of some one else, or worse still, may cause a misunderstanding, or complication. The act or word is therefore abstained from. A cautious person, instinctively and without any trouble, weighs the consequences of everything before it is done; and if anything unpleasant is done by such a person to a friend, it is because it is really necessary. Such a person is unlikely to be a carrier of stories, knowing that in the end he will be the chief sufferer. But Caution, though a necessary ingredient, is very far from being the sole root of this virtue. Conscientiousness has also much to do with its production: a strong sense of duty in

fact is at the basis of it. The gentle faculty of Benevolence also bears a leading part, and Love of Approbation also has its influence. Circumspectness however is a branch of wisdom; and to be wise in little things, as in great, well balanced Intellectual Faculties are required. These preside over the smallest, as over the greatest matters. A clear vision, and a steady even mind, are as necessary in small matters as in great; and the enjoyments and discomforts of life, are far more dependent upon things which are in themselves mere trifles, than we always clearly realise. A person so constituted will see the folly of seizing a little selfish pleasure at the expense of another, and in obtaining this clear vision Caution will be a useful monitor.

A person however without sufficient Caution sees no danger till it is too late. The act is done or the word is spoken, on the impulse of the moment, and the consequences are found out afterwards. It is difficult for such a person to be Circumspect. It means continually offending and apologising. To the incautious person, the pleasure of the moment carries the day. The reason is that the pleasure is clearly to be seen; and it can be had for the taking: but the consequences to flow from the taking of it, are not equally clear to such a mind, because it will not stop to think. They are however experienced afterwards; but though the folly may then be clearly seen, it does not always teach a lesson. In order to appreciate and personally apply such lessons, it would be necessary to know one's own particular weakness, and to be on the lookout for it.

On the other hand however there is such a thing as being too apprehensive, and poisoning life by a con-

tinual dread of evils to come. Persons who are oppressed in this way, are perhaps in a still worse condition, than those who are deficient in fear. The disease of this faculty leads to depression, and sometimes even to self destruction. A well proportioned faculty of Caution then it will be seen, is of the utmost importance, in passing through life successfully and happily. It is the great steadier of the mind. It gives ballast to it, by arresting all hasty and ill considered action, and its value therefore can scarcely be exaggerated.

### *Corporations*

There is no position in which Caution appears in a more disadvantageous light, than in the case of Corporations. The conduct of Corporations has always been a puzzle. How is it, that the conduct of a Corporation does not rise to the moral standard of the individual men composing it?

Corporations however are composed of human beings, who are actuated by all the promptings of Conscience, and by all the passions, affections, friendships, and desires, which actuate other men. How is it then that a man will act honestly in his own business, and in his private relations, and yet will not carry these principles into the council chamber, or committee room? It seems incomprehensible that it should be so, and yet public opinion is so unanimous in agreeing that it is so, that the fact has been erected into an adage in the words—"Corporations have no souls." The answer is that Conscience in the council chamber is left face to face with Caution; and in this unique position, it has almost no allies to help it to control the situation. It may seem strange, that

Conscience should not have as many allies here as elsewhere, to help it in its work, but I think it will be easily seen how this arises. Let me illustrate it a little.

Let us suppose that a magnificent legacy is left to found a hospital. What then? There is much satisfaction and congratulation on the subject. An influential committee is at once appointed, which proceeds zealously to work, and a perfect site for the new structure is selected. But observe the result. No sooner is the site selected, than a storm arises amongst the property holders, and householders of the district, large and small, more sudden and violent than any that arises upon the surface of the sea. The members of the committee are interviewed from all sides. They are overwhelmed with reproaches and remonstrances. Customers hint delicately at the withdrawal of their favour; friends become cold; every wire is pulled; and even church coteries are put into activity to influence some. It will be at once seen, that all this pressure appeals to the faculty of Caution. Caution sounds the alarm, and the committeeman reconsiders his position. He reflects, that after all what does a hospital signify to him? He has his family to support, and must pay his debts. He has been touched by an appeal that has been made to him by an old friend, and cannot bear to contemplate a rupture of ancient and pleasant ties. What is he to do? If the matter were a piece of private business, he would have no doubt. He would go to his lawyer, and make sure that his lease was all right, and he would build, and open his premises for whatever lawful trade he wished. But what he fails to realise is, that the public has a right to as pure,

straight, and disinterested service from its agents, as has a private individual. But here he has no personal interest; there is the difficulty. It is only a public affair. He has nothing to gain, and everything to lose, and Conscience is therefore very liable to go to the wall. All the other faculties of the mind, and especially Caution, are dead against it, and unless it be very powerful, it must be borne down.

But what then is the result? At the next meeting of the committee the scene is changed. The site is found after all, to be not so good as was at first supposed. There are many difficulties and objections now found in regard to it, "which were not at first thought of." Any one however, who would dare to suggest, that outside motives were operative with a single member of the committee, would have his head snapped off. But no such suggestion will be offered. Each on the contrary, will express his full belief, that, "whatever may be done, all are actuated by the sole desire to do what is for the best." It is not to be supposed however, that the whole committee will be actuated by such considerations as these. There will be some who will be reasoned round by the specious arguments, now forthcoming in such prolific abundance. It is probable also that there will be a minority, in vigorous but useless opposition, to the abandonment of the project. In the end however a site will probably be procured, where no influential persons are interested.

The study of the actions of a corporation or committee, is often both interesting and instructive. There, as in the outer world, the differences amongst men will be observed. There will be found some who even in this trying position will stand straight.

There will also be found many, who will yield with great reluctance; and many who will "stay away" and leave others to do the work. "Staying away" is a cowardly mode of action no doubt, and does not inspire respect; but yet it indicates a higher moral standard, than is possessed by the person who takes an active part, against what his real views are. It is however, indirectly taking a part, since the duty has been undertaken, and has been shrunk from. It is without doubt trying, to be called upon to do what is unpleasant, and even hurtful, in a matter of no personal interest, merely at the dictates of duty. Duty is a cold thing, and makes few friends and many enemies. To disoblige friends and make enemies, and suffer loss, is not pleasant even for a personal end, and is much more difficult in a public matter. But after having become a member of a corporation or committee, it is then too late to count the cost. This should have been considered before the duty was undertaken. And if a man cannot afford to do his duty, he should resign his position.

# CHAPTER XI

# AN APPRECIATION OF THE PRINCIPLES WHICH UNDERLIE RELIGIOUS BELIEFS

## CHAPTER XI

### WONDER, VENERATION, AND HOPE

#### *Wonder*

THE faculty of Wonder does not reason: but it acts in close alliance with the Intellectual Faculties.

What would man be if he never wondered at anything? Wonder is generally our very first impression, when we come across anything that we do not understand. This is a most healthy state of the mind, because we immediately commence to examine into the matter to satisfy our feeling of Wonder, and to find out all about it that is worth knowing. The feeling of Wonder then is conferred upon us by this faculty, so appropriately designated.

Without the faculty of Wonder, no doubt there would be a certain desire for knowledge, but it would be incomplete. Our reasoning faculty of Causality for example, would impress upon us a desire to study everything, for the purpose of seeing how it arose, and judging of its effects; and our faculty of Comparison would impel us to compare all things together, and trace all similarities and differences; and our Observant Faculties would each gratify its own desire for knowledge; but still much would be wanting to the intellectual impulses of the man, if his faculties stopped at this point. There are vast multitudes of things that do not, at least in the first instance,

appeal to either our desire to reason by cause and effect, or to make comparisons; and which do not greatly attract our Observant Faculties, and which without the aid of this faculty, would have no interest for us. These are all brought into our grasp, and caught in our intellectual net, by the faculty of Wonder. This faculty gives an interest in them, and all our Intellectual powers are at once put into motion in the examination, and contemplation of them.

The man deficient in Wonder is hard to arouse to an interest in things that do not appear at the moment to personally concern him, or some one in whom he is interested. If something occurs in his vicinity, which rouses others to a lively interest, he passes along in his own way without a trace of emotion, and gathers up only so much of the facts in regard to it, as will pass him in conversations he may be forced to take part in, upon the subject. He has no curiosity in regard to things that do not appear to concern him. This man not only loses much of the active interest of life, but he fails to collect knowledge which, as it may turn out afterwards, would have been of the utmost advantage to him. If he be asked who any stranger is, he will say, if he speaks his mind,—"I do not know in the least, nor do I much care; he and his affairs do not interest me. I do not suppose that he is going to interfere with me, and I am very sure that I have not the least intention of interfering with him." He may be quite wrong however, and this may be a person with regard to whom, his want of knowledge may be hereafter to his disadvantage. The person in whom Wonder is large on the other hand, will be full of interest immediately, and that quite irrespective of present utility or apparent advantage.

The faculty of Wonder then, demands enquiry into everything that appears strange, or unaccountable, though it cannot itself make this enquiry. It makes its demand however upon the Intellectual powers; sets all the Observant Faculties to work, and keeps them at it, and calls upon the Reasoning Faculties to digest the information which is gathered, and serve it up for use. The moment this apparently useless information is gathered, Causality and Comparison will make more of it than might at first have been supposed, and if not, it will remain in memory, and may at a future time suggest something of greater value. The due exercise of this faculty is not to be in any way confounded with that low prying curiosity which we all condemn. It is one thing to take an interest in our surroundings, and in our neighbours, and it is quite a different thing to be possessed of a curiosity which is impertinent and beyond bounds.

But the functions of Wonder are far from being limited to mere surroundings and trivialities. The scientific explorer for example, wonders at the works of nature, and is filled with joy in unravelling their mysteries: the intellectual mind wonders as to the contents of foreign lands, the nature of their inhabitants, and the state of their civilisation, and longs to explore them, and read of their marvels. Wonder then, it will be seen, works in close alliance with the Intellect, and raises the man in his intellectual status.

This faculty greatly enlarges the power of the imagination. When the real wonders are exhausted, it gives power to explore imaginary wonders also; and opens up the field of vision into the unseen, in an endless succession of scenes, that gratify and

exercise its functions. In doing this it is much assisted by the faculty of Constructiveness. Wonder stimulates the Intellectual Faculties, and so produces the ideas, while Constructiveness weaves them together, and fabricates a structure by their means, sometimes undistinguishable from the real transactions that they are meant to represent. In this work the faculty of Imitation also takes its part, as imagination to be realistic, must imitate the real.

The very marvellousness of a thing furnishes an attraction to this faculty. Fairy tales could never have been written without it; nor if written, would they have had the least attraction for readers, as they are avowedly unreal. No doubt however, they are sometimes made to point morals, and in this sense they might have had a feeble interest. But unhappily, like other faculties, Wonder is liable to abuse. It is the great standby of the man who "draws the long bow"; but in this case Conscientiousness must be deficient, as the man who has strong Conscientiousness never does this. It gives a good capacity for lying, if lying be in the line of its possessor, as well as for inventing the marvellous. Low curiosity is also an abuse of the faculty. The sensible intelligent man however, does not condescend to spend his time, and squander his intellectual resources in hunting out every mere triviality. He has too great a sense of dignity for this, and can distinguish between a thing of interest, and a petty and impertinent curiosity. But when the Intellect is not of a high order, this sense of proportion is lost sight of, and persons possessed of too large Wonder, come to deal with other people's affairs as if they were personally concerned in them. In this respect the Intellectual Faculties

are the controlling power of Wonder. In fact there are few faults, if any, to which the mind of man is prone, that are not capable of control or modification, by a strong Intellect, and a sound judgment.

But the functions of the faculty of Wonder are far from stopping short at this point. If they did so the services rendered to us by it, would be, in a comparative sense, almost nothing. What would be the use of enquiring into things, if we had not a power to believe what we heard or discovered? In order to make use of knowledge we must believe it. But the Almighty never gives us faculties in order to squander our intellectual resources. What would be the use of spending our lives in gaining knowledge, if we were not really at the same time to acquire and adopt it? But we can do nothing, not even believe, without being fitted and prepared to do so; and we are accordingly fitted and prepared for this act. This faculty might then, with almost equal propriety, have been denominated Faith; for Faith is comprised in it.

We find on examining the mental system of man, that every faculty contains within itself, everything that is necessary to give it fully the useful effect for which it was intended. The faculty of Language for example, not only gives a power to perceive the significance of sounds, and so to frame languages, but in order that this power may be useful to us, it comprises a capacity to remember them, and reproduce them at pleasure. Causality, not only gives us a desire to know the reasons or causes of everything, but also a power to discover them, without which the desire to know, would be a mere torment. And so, also, there is comprised in the faculty of Wonder a

power to appropriate and adopt the knowledge that we discover, or in other words to believe it. Without this power, Wonder would be much less than useless to us, because the knowledge collected would remain unapplied, and the effort of collecting it would have been lost labour.

Faith then is an absolute necessity to man. Almost all our facts are taken, in the first instance at least, upon Faith. If for example, we read the marvellous calculations made by mathematicians, dealing with principles so wonderful and profound, that we cannot perhaps personally enter upon them at all, are we utterly to discard them on this account? This would be to exhibit our folly, and we fall into no such mistake. If we study any science, we take up a text book upon it with perfect confidence in the writer, though we may know nothing about him. But without this faculty, though we might read with respect, we could accept nothing on trust. No doubt, when we become perfect in a science, it is then our privilege to criticise with knowledge, and we should do so both with respect and boldness: but till then we neither feel competent nor entitled to do so.

This exactly marks the true position of Faith. We should accept with respect all things that are credible, but be at the same time receptive of all fresh knowledge bearing on the subject, and be ready to weigh and consider it, and modify our opinion in accordance with fact and truth. In other words, opinions so long as they rest on mere Faith, without examination, should be purely tentative, and no opportunity of verifying and testing them should be neglected. If this course be steadily pursued, the subjects that occupy our attention will become gradually cleared

up, and the number of the opinions that we entertain tentatively upon Faith, will become each year fewer and fewer, until we will finally feel that we stand upon our own legs, and are able to vouch for our opinions. Of course however, there are many subjects in which we must always rely upon our Faith in others. If we are ill for example, we must always rely upon our physician: or if our watch goes out of order, upon our jeweller. In things in regard to which we have not ourselves adequate knowledge, reliance upon the advice and opinion of those who have it, is true wisdom; and we owe it to this faculty that we are able to credit their representations and act upon them. But, as we have already seen, an opinion adopted definitely and conclusively, on mere Faith—is a prejudice, and closes up the mind against enquiry, leading frequently to the most deplorable consequences. It by no means follows however, that Faith is a mistake. On the contrary, when it is duly exercised, it is not only good, but excellent, not only useful, but actually essential.

But the principle of Faith however, excellent and essential as it is, is liable to abuse. If it be possessed in a very large degree, and is accompained by weak Intellectual Faculties, it is apt to produce credulity. The control of the faculty of Wonder and of its adjunct Faith, rests in the Intellect. But if the Intellect be insufficient to perform this office effectively, the necessary result will be the abuse of the faculty. A really intellectual man is never credulous in regard to those things that are practical and which surround him, and of which he is in consequence capable of attaining full knowledge, and an intelligent control. But the strange thing is, that while he may remain reasonable and sensible on all such matters, he may

nevertheless be carried away, and frequently is, by mystic thought. There are subjects of an unreal character, with which hard reason cannot well grapple, because reason deals with realities, and things in regard to which there may be knowledge; and it is in regard to such mystic subjects that this faculty, when very excessive, sometimes runs riot, even in the case of men possessed of very considerable intellectual power. I do not myself think that such attitudes of thought are possible with a man of first class intellect, well balanced; but that it has been so in the cases of men of very considerable ability is too clear to be disputed. Baron Swedenborg is a notable instance of this class of mind; and when Wonder is possessed in an abnormal degree, it is certainly extraordinary to what an extent of absurdity it will carry away human thought. Men should be thankful that are not subject to such an affliction, and whose Intellectual Faculties are competent to do their work, and to limit their beliefs on every side, by the bounds and safeguards of sound judgment.

Sidney Smith in dealing with this subject, has the following: "The discovery and analysis of this faculty" (Wonder) "is calculated to be of much benefit to society, by disabusing it of the very prevalent idea, that a credulous visionary is necessarily of unsound mind, or must be a fool. It may also teach the world a lesson of charity, towards those whose religious feelings are principally excited through this faculty. Baron Swedenborg, from his religious writings, is generally termed a crazy enthusiast. Yet it is only necessary to examine his works upon philosophy, and to trace through his life the important public offices he filled with so much ability and sound

discretion, in order to see how false and absurd so foul an epithet would be, when applied to this excellent man." A craving for the marvellous, as distinguished from the wonderful or curious, is an abuse of this faculty, and seems to have been the rock upon which Swedenborg and many others have struck.

The tendency of a person largely possessed of this faculty is to believe any wonderful thing, not only without difficulty, but even gladly, and without examination. And in such a case, it requires an effort upon his part, to set his Intellectual Faculties to work to examine the ground upon which it rests. This is a most dangerous frame of mind, and leads if not well kept in control, to the taking up of the most injurious prejudices, and so poisoning the mind. We see for example, a man arise in Arabia, and without an atom of reason to support him, spread his mystic sway over a large portion of the earth's surface. Such a man as Mohammed no doubt must have believed in himself, and must have been raised to a state of mental exaltation, and burning fervour, or it would have been impossible for him to have excited those surrounding him to such an enthusiastic outburst of fanaticism and religious zeal. But without the faculty of Wonder, excited to the highest pitch, neither he nor his devotees could have been so moved and carried away. The excitement of the faculty of Wonder leaves reason behind, and becoming infectious, carries the multitude headlong into the vortex, creating prejudices so fixed and powerful as to defy the force of centuries. In the end of course they wear out, and expend their forces, but while the enthusiasm is in full zenith, reason can no more touch it, than it can reach the stars. Opposition only

excites it further, and keeps it alive. The only course of action, proper to meet such a movement as this, would be to avoid all frontal attacks, and offer in a friendly way a word of reason, if it seemed likely to be received and have attention. Gradually, as the prejudice may become less tenacious, reason will be more and more listened to: and in each successive generation, the prejudice will be less and less rigorously conveyed by instruction, to the rising generation. Intellectual training is of course the real antidote to superstition.

The man however, who is deficient in this faculty, believes with too great difficulty. Not only has the marvellous no attractions for him, but even the credible is with difficulty received. He distrusts too much, and is too critical. We are reminded of the words of Thomas,—"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

In dealing with a person possessed of large Wonder, it is important to be with him first, and tell the first story. The first impression to such a man is often everything. He has heard and most probably has believed, and if so the attitude of mind he has assumed will be hard to shake, unless he be a man of great mental power.

We often find people possessed of fair Conscientiousness and very strong Benevolence, making the most unjust and scathing remarks about others. This faculty will generally be found to be the culprit. A prejudice has been imbibed, and will be acted on in perfect good faith and sincerity. Such a person cannot suppose that anything right, can be done by the

person against whom the prejudice exists, or if it be, then it is supposed by him to have been done from a bad motive. Nothing can be so unintentionally unjust, as prejudice. It matters little however, to the person sinned against through prejudice, whether the offence committed against him, has its root in malice, or in prejudice. So far as he is concerned the effect is the same, and he seldom fails to attribute the worst motive for it, as in his opinion the matter is so clear as to leave no room for misunderstanding: and he acts accordingly.

A large faculty of Wonder would be a necessary qualification to a successful detective, because it gives an appetite for the acquisition of just the class of knowledge and detail, about persons and their surroundings, essential to his calling: while on the other hand, if the faculty be small, there will be little interest in personal details, not promising valuable results, and the habit of collecting them will not have been formed.

*Veneration*

The faculty of Veneration is one of the most pure and beautiful sentiments in the human mind. There is nothing of selfishness in it, nothing of self seeking. It is in its very nature based upon self abnegation, and rises superior to the personal interests of its possessor. It is one of the principles implanted in man, to fit him to yield to others what is their due, and to curb those dominating desires, which so continually press him to urge on his own personal interests, regardless of others.

The essential necessity for this faculty in man is very apparent. Men have been framed to live and

associate together. But in order that they should do so, it was necessary that they should be fitted to submit to control and government: otherwise every man would do what seemed right in his own eyes, and the necessary consequence would be perpetual anarchy, and the ultimate extinction of the race. But how was man to be induced to submit to control and authority? As we have seen, the first duty implanted in his mind was that of Self-Preservation. To this end he was made combative, and endowed with faculties that enable him to extend his interests, and defend his rights even to the death, and also to acquire and maintain power and influence. How then was he to be induced willingly to curtail his liberty, and submit to authority? It is the faculty of Veneration that attains this end. It is this principle innate in man, which inspires him with deference for the aged, and enables those in subordinate positions willingly to obey the orders of their superiors, and yield them submission.

Veneration is eminently a conservative force, and inspires a devotion to all things which have long been established. Without Veneration for authority, the world would be uninhabitable to the lovers of order and justice. But its possession not only enables man to live in necessary submission to his fellowmen, but also impresses him with the spirit of worship and Veneration for the Deity. In other words it is the root of man's devotion to his Creator, on which all true religion rests.

Veneration is a comparative valuation of another, or of the Deity. If for example, a man be accounted a hero, he is such by comparison with other men. Also when the greatness of the Creator is considered,

it is unconsciously done in comparison to all things earthly, and to man in particular, the greatest amongst whom is but the work of His hands. In regard then to the person venerated, this faculty necessarily, by this unconscious comparison, produces in its possessor a sense of personal inferiority, which disposes him to class himself lower, and take a more humble place. But the faculty does more than this. Not only does he who Venerates a hero, willingly contemplate his excellence, and debase himself and others before him, but he does so with joy. And if he raises his mind in contemplation of his Creator, he feels that in comparison with Him, all else is nothing, or in other words he is filled with worship, and that humility of spirit that so largely constitutes it, and without which no worship is real.

This does not mean however that a perpetual state of humility is comprised in the faculty of Veneration. The person who is perpetually humble is he who is possessed of small Self Esteem, and who in consequence, unconsciously values himself at a low price. Veneration does not produce this effect, but produces humility only in comparison to, and in contemplation of, the person venerated. It is very largely this feeling of personal unworthiness, in comparison with the absolute perfection of the Deity, that produces, in men who are afflicted with too much Veneration, a melancholy and depressed sense of their own unworthiness. This feeling of personal debasement will of course be increased if Self Esteem be small. It will also be greatly increased if Conscientiousness be large, because in such case the idea of what a pure and perfect life is will be very high, and will seem to their excited minds perfectly unattainable by them. There is no

more pure and beautiful sentiment than that of true humility of spirit. But such a sentiment has nothing of the base or abnormal in its composition. It arises from clear and well balanced Intellectual Faculties, which enable us to think justly: a powerful Conscientiousness, which binds us to do justice to others, even in our innermost thoughts: and a strong Benevolence, which lends softness and sweetness to the character; and sufficient Veneration to give us deference and respect for others. If we think justly and correctly of ourselves, and also of others, and have the charity of Benevolence, we will have that humility and consideration, which forbids us to place ourselves too high in our relations with our fellows. And that sentiment is by no means inconsistent with our also doing justice to ourselves.

But, a frame of mind burdened and oppressed by excessive Veneration and self depreciation, is generally considered to represent the highest class of religious devotion. It is by no means so however. It is an affliction brought upon its possessor, by an altogether excessive faculty of Veneration, run riot through ignorance of his own condition, and uncontrolled by the reason, that has been planted in him, to enable him to guide and direct all his emotions. Worship is a high and holy sentiment, and has nothing in common with grovelling in the dust, as a worm fit only for the burning. It would indeed be a poor tribute to the Almighty to rank His highest work so low, and stamp His greatest earthly achievement as an utter failure. Such men make the mistake of dwelling upon themselves in worship. Worship is not centred upon man, but upon his Creator, and it is exercised in its noblest and most beautiful form, by the man who can

stand, clothed in the dignity of that manhood which has been conferred upon him, elevated and ennobled by reason, and bow his mind in adoration before the Creator of his being, in contemplation of a superiority unapproached, and unapproachable, by the purest and most noble of created beings.

A want of this proper appreciation of the nature of true worship, leads to a human debasement, far removed from pure religion, and having little or nothing in common with it. With many the chief idea of religion is self depreciation, rather than the enlightened contemplation of the Infinite, and the ennobling desire, in however distant a manner, to imitate and strive after His perfections. Barefoot pilgrimages; living in hermitages; shunning the association of the sexes; eschewing the blessings of social life have nothing in common with that pure worship which arises from the legitimate exercise of this faculty. They arise from superstition, which is the great abuse of the faculty of Veneration, and from ignorance of its true nature and character. Such things, so far from being religion, are a struggle against nature and a censure upon the Creator.

True religion, like any other kind of belief, must rest upon the assent of the Intellectual Faculties. If it do not do so, it is a mere inculcated prejudice. When we look around us, and see evident design in all the works of nature, our Causality not only asks, why is this?, but it furnishes the answer,—There must have been a designer. When we see the complexity and beauty, and yet simplicity of these designs, exhibited to perfection in the smallest microscopic creature; and then cast our eyes upon the stars, and find system reigning there in all its

sublimity, and upon a scale of perhaps infinite extent, Causality again concludes,—that the Designer of all these things, must be of a power and grandeur, far transcending every effort of our conception. When we see the beauty of nature, our reason, rising to its Creator, traces in Him an infinite sense of beauty and perfection. When we observe the beneficent arrangements made for the enjoyment of mankind, we know that they must have for their Cause, a beneficence and wisdom beyond the reach of our reason. In all ages men have been staggered in this contemplation, by the great fact, that Evil has been introduced as well as good: but by the profound results of the science we are now pursuing, we can see that all these things have their origin in exalted wisdom, and not in malevolence, as many in all ages have been led to fear, or to suppose.

Veneration in social life is a most gentle and amiable quality. It produces that natural deference and respect, which is so pleasing a tribute, when it is genuine and unassumed. It produces a "soft and holy reverence" for the protector of infancy, and the guide of youth. This feeling of reverence is in no way to be confounded with affection. Affection rises from entirely different sources, and has nothing in common with the reverence and respect flowing from the faculty of Veneration. We are often in fact brimming over with affection and love for those for whom, however much we may value them, we have not the least feeling of Veneration or reverence. And so also, we are frequently filled with Veneration towards those with whom we have not even personal acquaintance. This faculty, like every other, stands alone, and produces a sentiment unshared in by any

other, though it is in sympathy, when properly exercised, with all the best impulses of our nature.

The antiquarian must always be possessed of a large faculty of Veneration. It delights in ancient remains, and gives a desire to visit ancient temples, cathedrals, or the tombs of the illustrious dead. It sees a charm in ancient coins, and in china often far from beautiful. The Honorable Lionel Tollemache for example, in his *Talks with Mr. Gladstone*, describes being hurried across a room "just in time to see Mr. Gladstone holding up a piece of old china, and to note the flashing eye and Rhadamanthine solemnity with which the great enthusiast was winding up his discourse." And again he quotes the remark,—"He" [Mr. Gladstone] "will talk about a piece of old china as if he was standing before the judgment seat of God." There is no doubt a sense, in which ancient ruins and utensils are interesting to any man who has powerful Intellectual Faculties, because he is in touch through them with the people and civilisation of a past age, and can learn lessons concerning their state and character. But this is not the sentiment of the antiquarian. Many antiquarians, on the contrary, are men of shallow minds, to whom the state of departed civilisations would have small if any interest. To them the mere ancientness of the article spreads a halo around it.

To persons possessed of undue Veneration, nothing is acceptable that does not come with due authority. The question—"Can any good thing come out of Nazareth"? was dictated by it. In this blind regard for precedent, it conspires with the faculty of Wonder, to seal the mind against truth not inculcated in youth, and retards progress and enlightenment.

Here, as in the case of all the other faculties, the evil springing from a principle, must be taken with the good. When not guided by strong reason, it produces a subjection of the mind, to prejudices of ancient standing; and roots immovably superstitions, however absurd, casting a halo of awe and worship, around things entirely unworthy. Superstition is the product of an abuse of Faith and Veneration, acting together.

Respect for rank, titles, long lines of ancestors, and men of social distinction, has its origin in this faculty. An excess of Veneration rallies many around the man of this class, however much he may despise them. They "cannot stand straight in the presence of a great man." But to attain this depth of self debasement, not only is a very large faculty of Veneration necessary, but there must also be such a deficiency in Self Esteem, as to reduce human dignity to a low ebb.

Large Veneration not only disposes its possessor to acts of worship, but it inspires that glow of devotional feeling, and that exalted sense of worship, which are entirely unattainable by those in whom this faculty is not strong.

It will be apparent from the nature of this faculty, that it does not dictate the object of veneration. This will depend, not upon Veneration, but upon the other faculties of the mind. It produces merely an emotion, but does not point out its object. Some will venerate the hero who wades through blood to victory, in however bad a cause. Others will have for their hero the man of peace, whose life is pure, whose hands are clean, and whose spirit is animated by the desire to raise and elevate his fellowmen.

"Lovers of freedom will venerate the unselfish hero of liberty." But upon whatsoever object the faculty may rest, the principle is the same,—self abnegation in the contemplation of a superior, and a pleasure in rendering him homage. When kept in control, the feeling of respect engendered by it enhances enjoyment, and binds society together, mitigating the hardness of the struggle for preferment, which without it would dominate the world. Respect is a weak exercise of the faculty no doubt, but an enormously useful one.

The faculty of Veneration is said to be larger in women than in men. And if this be so, it would be an element in producing their greater religious devotion, and in fitting them for the subordinate, but dignified and sacred position which they occupy in life.

### *Hope*

We have already seen that the world is created upon the principle of Death to all living creatures. To cold reason alone, here is a damper fatal to all enjoyment. If man is to die, at the most in a few years, and possibly in a few hours, what is the use of anything? Why work and toil; why interest ourselves in things that are as a passing dream, and of no account? Family cares and social pleasures and all that make life dear,—are they not altogether "Vanity and vexation of spirit"? Surely pleasure is but vanity, and the only certainty is Death.

As we have already seen, to unreasoning creatures, who cannot see the fate that stands straight in front of them, all this is easy and

presents no difficulty, no disturbance to the mind, and damps no pleasure. But to man, surely it presents an appalling and impassable gulf, yawning at his feet, the very contemplation of which must dismay him, damp every pleasure, and annihilate every enjoyment. Without the great principle of Hope it would be all this, and more than this, if we could imagine more.

We have seen that the first principle implanted in the mind of man, is that of Self Preservation. This constitutes his first care, his first duty. To enable him to hold firmly to his own, and discharge this duty of Self Preservation, we have seen him endowed with the terrible principles of Combativeness and Destructiveness, sufficient if unrestrained, to render him a monster of iniquity. That these principles however, are not uncontrolled and undirected, we have also clearly seen. And, outside Conscience, one of the chief means for their control is as we have seen, the great faculty of Caution. By it we are warned against the dangers of excess. But this means of control of our fierce passions, effectual and essential as it is, aggravates notably the difficulty with which we are now dealing.

Caution is a depressing faculty. It shows up all dangers in their most lurid lights. It paints all difficulties in their most vivid colours. It makes us realise as impending, every danger that threatens our peace. By its influence the calamity of Death is made still more vivid, threatening and imminent. How is man then to be made happy? The pass to which he is brought in this emergency appears indeed impassable. To reduce the force of Caution in the mind would be to render it useless, and to prevent its

efficiency for the essential ends for which it was created. All the Caution possessed by man is essential to him. The remedy therefore cannot lie in weakening the principle of fear engendered by Caution. This is an all pervading principle, for to reduce the various faculties of the mind, to such a point as to prevent their abuse through sheer want of force, would be to weaken down the mind, and to produce a race of idiots, and not of men. Such a futile course is not adopted. The faculties are all made robust and strong, so as to produce the ends intended by them, and give force of character to the man. But other principles are added to control the abuse of each and every one of them. Caution then must exist, and yet fear must be controlled. In fact it is manifest, that the very grant of Caution rendered some force for the control of excessive fear, an absolute necessity, even if no other reason existed. But in Death a reason exists for fear, so great as to appear altogether unsurmountable.

It might at first sight be supposed, that the courage supplied by the faculty of Combativeness, could itself surmount the difficulty: and that courage does assist, and assist most materially, there is not the least doubt. But courage alone, however great, would be futile. When a calamity is capable of being met boldly and overcome, courage can accomplish almost anything: but who can strive against Death? Fortitude is all very well, and assists materially, but it implies merely the patient endurance of calamity; but the calamity itself still remains. Courage and fortitude will do much, but they cannot bridge this abyss. Man must not only face all the troubles of life, but contemplate Death. His body must mingle

with the clods of the valley. His bones must become the playthings of chance. Fortune, and every possession that makes life dear, must be lost to him. He must part with his friends, and leave life companions however dear. All these things he must contemplate, and yet be happy. It seems impossible, yet by means of the faculty of Hope, all this is accomplished and even more.

Under the influence of Hope, man can stand erect, in the presence of all the difficulties and dangers that beset him on every side. It conceals nothing from him, closes his eyes to nothing: but while he can clearly see all the dangers and opposing forces, they do not dismay him. He is supported by a spirit within him, which enables him to look past the difficulties, to fair fields which lie beyond, and which disposes him to think that means will be found to surmount all obstacles, and to navigate his vessel into clearer waters, and happier circumstances. Hope kindles a torch within him, that lights his spirit even to the tomb: and already, in weakness and distress, his mind can dwell in joyful anticipation, upon the glories that await him beyond the grave, and Death itself loses its terrors.

The sentiment of Hope goes deep down into the nature of man. Without Hope life would be a mistake; sorrow and oppression would overwhelm mankind. Nothing would be worth doing, and fear and dread would poison all pleasure. But man is so fortified by Hope, that he can rise superior even to Death, and live in peace and happiness even in the contemplation of it. This must surely strike the thoughtful mind with astonishment, and the design seems worthy of the Designer. When thoughts of

Death, and impending calamities of every kind, crowd in upon us, surely without the aid of the beneficent gift of Hope, we would be reduced to utter wretchedness. But so fully does this faculty protect us from despair, that the most common error we make, is to act and think as though we were immortal. The death of a neighbour does not disturb us. We regret him greatly, if he has been a friend: we wonder who is to succeed to his money and estates: but his death is only an incident to us. It is not our case. We are thankful that we feel strong and well, and Hope that we may long continue so, and this natural buoyancy within us prevents us from too much dwelling on the fact, that we exist on the eve of a similar fate, and that in a short time our goods also will be divided up.

Hope is in no sense a reasoning faculty. It gilds the hills with gold, but it gives no reasons for its happy omens. Just as an excessive faculty of Caution plunges the mind into unreasoning despair, "for there are at least as many dungeons dug in earth, as castles built in air," so, excessive Hope clothes all things in a garb of pleasantness and peace. It is to the faculty of Hope, that the buoyant man owes his fine flow of spirits, and a great deal of the joyousness with which he plunges forward into new scenes, that promise to his mind pleasures infinite. He sees the rose, but takes no notice of the thorn. To him the pleasures of anticipation are an unending source of happiness, and the contemplation of benefits to come, a continuing joy. In this respect he furnishes an absolute contrast to the too Cautious man, whose future is full of gloom, and before whose eye dark clouds and vapours are always arising. The Hopeful

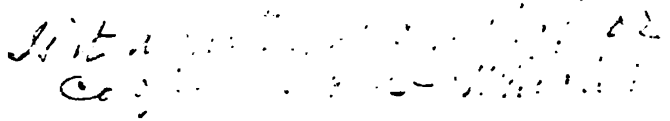
man can see these also, but he can see them, by anticipation, dissipated before the rising sun. To his sanguine mind the horizon quickly clears. Hope has no concern with what is past, nor does the present engage its attention. It deals entirely with that which has yet to come.

The great check and safeguard implanted in man, to guard him against excessive Hope, and also against excessive Caution and foreboding of evil, are the Intellectual Faculties. These are the great guide and rudder of the mind. When elated by excessive Hope, or plunged into unreasonable despair, reason is the arbitrator that should always be called in, to regulate the mind, and check abnormal excesses of every sort. If reason be not called in, or if it be too weak to minister to the malady, pain and suffering will be the inevitable consequence. And in such a case, if the ship do not run upon the rock, it will be by good luck and not by good guidance.

Hope then, not being a reasoning faculty, supplies to the mind a mere blind impulse. It in no way points out the objects to be hoped for. The object of Hope will always be dictated by the general tenor of the mind. Thus we find men hoping for things of every conceivable kind, and often of the most contrary description. An adage says,—"What is one man's meat is another man's poison"; and the operation of the faculty of Hope illustrates this. One man hopes to become that which another man would not become for worlds, even if he could. The miser hopes for wealth, and dreams of money bags. The man dominated by ambition, will hope for power, and in his dreams will sit upon a throne, and wield the sceptre over a devoted empire. The man

inspired by Amativeness will have his dreams of beauty and of love. The man of Intellect will dream of solving at a stroke the great secrets of nature. The brutal man will revel by anticipation, in the acts of his brutality. The philanthropist, when he gives wing to his imagination, will dream of blessing the earth, and increasing to elysium the happiness of men.

But the faculty of Caution is also a great check upon excessive Hope. And *vice versa*, the faculty of Hope is a great check upon excessive Caution. These two faculties, it will be easily seen, act and re-act upon each other. Hope lends enterprise to the mind. Without it, depression would be such as to make bold enterprise impossible. But Hope dissipates the depression created by Caution, and enables its possessor to go boldly forward in a venturous undertaking. It will be clearly seen, that when a really venturous undertaking is in contemplation, Hope and Caution are brought face to face, as with daggers drawn. Caution points out the dangers, and paints them in their most appalling hues: and Hope makes light of them, and dwells upon all the favourable features of the enterprise. In this mental conflict, the Intellectual Faculties are the judge, and hold the balance fair, weigh all the facts, examine into all the dangers, consider all the advantages, and finally decide the course to be pursued. If the enterprise be one of great risk and danger, the faculty of Combativeness, which comprises courage, will also have its weight in the mental council, or rather conflict, and will not fail to urge the bold and daring course. The faculty of Firmness also will have its part, and will urge perseverance, and tenacity of purpose. Of



Hope, Firmness, and Combativeness, it has been said, that Hope perseveres through anticipation of success: Firmness perseveres in spite of opposition: while Combativeness perseveres from love of opposition.

But when the controls provided against the excess of Hope prove insufficient the consequences are disastrous. The very faculty which, when it is properly directed and controlled, adds energy and enterprise to the character, and promotes bold and successful enterprise, becomes a snare and a most dangerous possession. Under its influence men dash gaily into the most reckless speculations and enter upon the most disastrous ventures, hoping against hope, and coming to grief only to renew their folly. Every new throw is in their opinion sure to lead to fortune. It is upon an abuse of Hope that Monte Carlo flourishes, and in truth I know of no more absurd exhibition of the follies of excessive Hope than this. The plan is honestly carried out, and men are told straight, that the game is set against them. They are even told how this is done, and to what extent, and yet so possessed are they, by the Hope that it will prove otherwise in their case, that they run in crowds to put down their money on the table. Their reason tells them with absolute plainness, that in the end loss is certain if they persevere, and yet they press forward until they are utterly undone, uncontrolled either by reason or experience. Speculations on the stock exchange, by persons whose experience should have taught them, that they are incompetent for such work, is another illustration of the phantoms, and will-o'-the-wisps, that excessive Hope can lead out before the mind, decoying it on to

grief and ruin. Yet many persons with excessive Hope live in a charmed state of happy expectation. Like Micawber they are jolly without reason, and in continual expectation of "something turning up." But, open their mouths as widely as they may, the plum never drops into them. Their judgment is vitiated by a constitutional tendency to look only on the bright side. The present is always enjoyed to the full by such people, and the future left insufficiently provided for Failure seems to teach them no lessons. "They can never see their own situation in its true light, but are prompted by extravagant Hope, to magnify tenfold every advantage, while they are blind to every obstacle and abatement."

All religious beliefs, however noble or however base, are centred in Hope. If a beast be sacrificed upon an altar, or a human being be made a victim, it is done in every case, in the Hope of advantage either in this world or hereafter. If obeisance be made to any idol, it is done in the Hope of palliating some calamity, or reaping some advantage. In Christianity also, the guiding star is Hope. "Faith, Hope, Charity, these three; but the greatest of these is Charity." Faith is much, and Hope is much, but Charity is the great touchstone and essence of Christianity. Still, though this is so, Hope is an essential element. Men's minds are raised in Hope to their final goal. But without Hope to light their path, all would be darkness and despair. The Christian hope is well expressed in the familiar words,—"For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Here then in these three faculties, Wonder, Veneration, and Hope, we have the basis firmly laid in the human mind, upon which to build religious belief. Here is the foundation. Let each man see well to the structure that he erects upon it.

# CHAPTER XII

# AN APPRECIATION OF THE CAUSES OF AMBITION; AND OF THE MEANS PROVIDED FOR ITS RESTRAINT AND REGULATION

## CHAPTER XII

### SELF ESTEEM, LOVE OF APPROBATION, AND THE INTELLECTUAL FACULTIES

### *Self Esteem*

> The faculty of Self Esteem is the basis and essence of ambition, though it requires other essential ingredients for its production. We are apt to look upon ambition, which prompts men to seek eminence and advancement, as persons superior to others, as a somewhat selfish and doubtful quality: and it is a quality so much abused, that colour is lent to this estimate of it. The test however is,—how would the world get on without it?

IN the economy of nature it is necessary that there should be leaders of men. Some men of mark must take the lead, if anything worthy of being done is to be achieved: and equally, if there is to be unity of action, and discipline in the force, whether it be moral or physical, there must also be those who by nature are fitted only to follow, and are willing to obey. All men are not capable of leadership, and there are many men, even of good talents, who are not fitted to go to the front and take command. No man can be eminently qualified for this position without a good supply of the faculty of Self Esteem.

The force of ambition therefore, represented by this faculty is a necessary element to human progress, and to the attainment of great ends.

Self Esteem produces pride, and under due control, there are few more essential and admirable qualities. "Proper Pride" disdains all that is mean and dishonourable. It gives dignity to the man; and if a man does not respect himself, who will respect him? It makes him hold his head high, and look upwards. The direction his mind may take, the objects towards which his ambition may direct him, the nature of the career he may pursue, will be dictated by his other faculties, and the general tenor of his mind. In this choice his Self Esteem will not be the chief motor, but at least it will not suffer anything that is mean: and when the choice has been made, and the career entered upon, this faculty will make its possessor feel, that he is every whit a man, and that the position of laggard is not the condition for him. His aspirations are all upward, in whatever line of life he may have adopted. His Self Esteem will fill him with confidence in the soundness of his own opinions, and in his capacity to undertake any duty however bold. Luther would have made a sorry figure at the diet of Worms, without a powerful supply of this faculty. His declaration that he would go to Worms if there were as many devils there, as tiles upon the house tops, was dictated by this faculty and Combativeness combined, producing in him a consciousness of power, and a courage also, that nothing could daunt. Without Self Esteem, he would have been crushed before his work began. It would have appalled him. But when this faculty is seconded by courage, the man feels himself able to

stand against any shock of arms, or any crash of moral forces.

A man of this class unconsciously speaks with the voice of command. His very appearance and the dignity of his demeanour, as well as his words, inspire respect, and command attention. He is inspired with an innate desire to take the lead in every thing. He cannot easily bear contradiction, and will make short work of those who would impose their will upon him. "He is inspired with that degree of confidence, which enables him to apply his powers to the best advantage, in every situation in which he is placed": and above all things he is inspired by a strong sense of the nobility and dignity of manhood; and with a disgust for all that is mean and shabby. We have here then, firmly laid, a wide and solid foundation upon which to build a noble structure.

But unfortunately this faculty, like all the others, except Conscientiousness, has its reverse side. "Envy is the result of Self Esteem offended by the excellences or superior happiness of others, and calling up Destructiveness to hate them. To make way for this effect however, Benevolence and Conscientiousness must be defective." When not steadied by strong Intellectual Faculties, Self Esteem also leads to arrogance and an unreasonable opinion of one's self. Such men are apt to be pompous, and to speak with the assurance of an oracle. The pronoun I, will be ready on their tongues: and it is unfortunately a fact, that men of this class often overshadow others, as superior to them as gold is to brass, and secure by their assurance greater popular attention, and higher consideration. The demagogue is always largely provided with this faculty. Such men "measure

themselves by themselves, and contemn the opinions of all who differ with them, daring even to erect themselves into a standard of manners and morals, and uttering the most commonplace observations with a solemnity and emphasis suitable only to concentrated wisdom."

This faculty is not always a comfortable quality to its possessor. It is rather a spur to action, than a means of pleasure. A spur may be a useful thing, and produce fine results, but it is sometimes painful. The man possessed very largely of this faculty, is always more or less discontented with his present position, whatever it may be, and presses forward to advance himself further. His new position does not always give him any greater satisfaction or contentment than the old, and again he seeks to advance. He is obeying the dictates of this faculty which urges self advancement. But, though he may or may not think of it in this light, he is after all performing a function necessary to society, and is acting a part in the economy of nature. In addition to this spirit of discontent, he is also afflicted with a feeling of self consciousness, which he may try to conceal, but which never leaves him: and in consequence neglect is almost more painful to him than actual insult. Insult he knows how to meet,—but neglect,—that is a pain to him difficult to be borne. He has unconsciously a very high idea of his own importance, and of what is due to him; and as a matter of course, expects its acknowledgment by others, and it is consequently a painful shock to him, to find that in this respect he was mistaken. He is too proud however to admit to such a feeling in the remotest manner, and hopes that the incident, whatever it may have

been, has passed unnoticed by others. These aspirations and sensibilities are however, if painful to himself, at least a great stimulus to action, to hold his own, and at all costs to overcome opposition, and to forge to the front. In other words we have here the most essential spur to the pursuit of ambition.

Such a man is too proud for vanity. Mere vanity is beneath him. He despises the petty marks of favour sought after so assiduously by the vain. If he be a Peel or a Gladstone, he will consider that he has attained such a position, that no peerage could shed lustre upon his name. His name alone, like that of Cæsar, is superior to all honours the things of earth could confer. His star must shine alone, and not by borrowed light. This faculty, so powerful and so all absorbing, has demanded from its possessor that he should be great; and not only this, but it has required of him that he should be powerful, in order that he might enforce his will, whatever it may be, upon others. This desire and craving for power is the most dangerous quality conferred by the faculty. If the faculty were alone limited to the inspiration of a desire for eminence, however, the roll of ambition would never be complete. Ambition requires that its possessor should rule, and carry his pretensions, whatever they may be, into action, building up a structure dominating and overshadowing everything surrounding it.

The man with these dominant aspirations, may be either a success or a failure. His success or failure however, will not depend upon this faculty but upon others. If however, he have the ability and the prudence to carry out the rôle, he will be surrounded in abundance by those who will bow before him, and

who will find their pleasure in worshipping at his shrine. The atmosphere of this silent respect and homage, will rise around him, and, though he will not admit it, even to himself, it will be a sacrifice of a sweet odour, filling him with satisfaction, the exact cause of which he will probably be unable to analyse. Certainly he would repel with indignation, any suggestion that he was for a moment actuated by a vulgar desire for public adulation, or glory.

But what then is the will of this man, and what is it that he demands? If he be a good man, grounded in honour, and to whom everything indirect and disreputable is an offence, he will be still further ennobled by this principle. In such case he is already ennobled by Conscience, but this faculty gives him a dignity in all his aspirations, and also in the means by which he pursues them. Benevolence, if it chance to be the ruling characteristic of his mind, will launch him into a career of lasting merit, and he may be a Livingstone for example. In any case he will have a magnanimity in his mode of action, that cannot stoop to the level of petty assailants, who are without an effort, treated with the neglect they merit. He looks upon them with the same feeling of contempt, with which the Newfoundland dog tolerates the little curs snarling at his heels. But, like the Newfoundland, if he turns upon them, it will be to utterly demolish them. There will be no petty snarling with him.

But then again, this faculty when powerful, holds sway in the mind of the bad man, as well as in that of the good. But there is a sad difference. In the mind of the good man it is controlled, and held in check by the faculties of Conscientiousness and

Benevolence, by the Intellect, and by the domestic virtues, and produces the quality of "Proper Pride." But when the sense of justice, and the constant regard for the rights of others, which are the fruits of Conscientiousness, and the benignant influences of Benevolence, softening into charity all the aspirations of the human mind, cease to influence him; and when the tender influences of the domestic virtue of love—which so powerfully tends to make a man forgetful of himself in his solicitude for others—are weak, we have a harsh, unbending, selfish disposition which gives a relentless, dominating force to the faculty of Self Esteem, and produces that sort of pride which is as far removed from "Proper Pride" as virtue is from vice. But still, even to the bad man, it lends a dignity that cannot be overlooked. The motto inscribed upon his shield will be,—"Better to reign in hell than serve in heaven." His strong idea will be, at all events to reign. If he be of a pious turn, he will thank God that he is not as other men are,"or even as this publican." At the same time, he will be filled with envy and bitterness, against those who are placed above him in high places, and who by their position dominate him. To be dominated is a thing he cannot stand. It will be a joy to him, if he can degrade and humble all such; and if they be good men, their very goodness will be an extra cause for his hatred and envy. What a stimulus to all his nature this faculty will produce, to urge him to tear down all such, and to stand in their places, high and glorious! Here will be a spur under the influence of which he will proceed joyfully to the task; and it will go hard with him if he does not do much damage, especially if he be a man of energy and full of

resource. Such inspiring work will make to vibrate his entire nature.

The value and importance of this faculty is perhaps best appreciated, by regarding the effect produced by the possession of too small a quantity of it. Many men of the greatest possibilities in other respects are largely lost to usefulness, by an incapacity to assert themselves, and are ridden over by others of comparatively very inferior abilities. They have no confidence in themselves, and the world often takes them at their own valuation, unless indeed, under very rare circumstances, something occurs without any effort on their part, to bring their great abilities into prominence. And even then they have not the least desire to pursue any rôle of ambition, but seek their joys in other directions.

Self Esteem can be seen to breathe in every word of the following lines, which it is said date back to the sixteenth century:

### THE MANLY HEART

By George Wither

"Shall I wasting in despair,
Die because a maiden 's fair?
Or make pale my cheeks with care,
Because another's rosy are?
Be they fairer than the day
Or the flow'ry meads in May,
If she think not well of me,
What care I how fair she be!

Shall a woman's virtues move
Me to perish for her love?
Or her well deservings known
Make me quite forget mine own?

Be she with that goodness blest
Which may merit name of best,
If she be not such to me
What care I how good she be.

. . . . . .

For if she be not made for me,
What care I for whom she be?"

We can see here a strong effort on the part of the faculty of Self Esteem, supported by Combativeness, to overcome the passion roused by the faculty of Amativeness. And as there are two against one, the chances are that they will prevail in the end.

Be it for good or ill then, we have here in this faculty, the chief stone in the structure of Ambition fairly laid.

### *Love of Approbation*

But to produce a really successful ambition, two other qualities are necessary in addition to Self Esteem. One of these is the faculty of Love of Approbation. This is a very powerful sentiment, and it is also one of the most amiable description. So much is this the case, that it is very often in its practical working, mistaken for Benevolence, and confounded with it. The two sentiments however have really nothing in common. There is this striking difference between them, that Love of Approbation does most for those who require it least, while Benevolence on the other hand, heaps its bounties upon those who most require aid. This difference will be best seen by contrasting the mode of operation of the two sentiments. In this way also the special reason for the grant of the faculty of Love of Approbation will be best appreciated.

The beneficial influence of Benevolence in the human character cannot be exaggerated. One is even tempted to suggest that it might have been made all powerful so as to control the actions of men, and raise them to the level of angelic creatues. A moment's reflection however, will show that this course could not have been adopted, without upsetting the balance of the mind, and so overturning the very foundation upon which it is constructed. It must always be remembered, that man's first duty is Self Defence, and Self Preservation; and to this end it was necessary, that he should be strongly endowed with the power to contend for his own rights, provide for his own personal wants, and acquire and maintain his own individual possessions. But if the principle of Benevolence had been pushed to such a point, as to change materially the character of man, this principle would have been destroyed and nullified at a single stroke. The benevolent desire to confer bounties, if raised in man to an extravagant extent, would turn him into—"his brother's keeper," rather than his own, and render him incapable of being the careful and solid guardian of his own personal interests, that he is designed to be. Such a change as this would reverse the whole principle upon which the mind of man is founded. But yet the Almighty has found the means, in a most surprising manner, to supplement the work of Benevolence, and that by means of another amiable quality, entirely different, and having in fact nothing in common with it, and this without in any way shaking or endangering the solidity of the entire structure. This strange result is brought about by the faculty of Love of Approbation.

This faculty of Love of Approbation fills us with

a strong desire to gain the good opinion and esteem of those by whom we are surrounded. And to gain this end we are quite prepared not only to incur much inconvenience, but even to brave dangers, and incur expense, without murmuring. In obedience to the promptings of this faculty men will erect hospitals, endow universities, provide homes for the destitute, distribute alms, clothe the naked, feed the hungry. How many of our most noble institutions would fall into insolvency, if all the contributions to their funds, which did not arise from a pure motive of Benevolence, were withdrawn! No doubt Benevolence does its noble part, but the desire to please and to gain esteem, opens many a purse that would be closed to the demands of Benevolence alone. The desire to do as others do, to hold a good position, to acquire a good name, moves many who would be deaf to the claims of Benevolence if it stood alone. It would indeed be difficult to estimate the power exercised in the world by the desire, as the Chinese put it, to save "face." Yet here is a principle as far removed from Benevolence as pole from pole. There is not much reason to apprehend, that the person acting under the propulsion of this faculty, will wreck his estate by ruinous donations, as is sometimes the case with those who are carried away by extravagantly Benevolent impulses.

But it is not by giving alone that this faculty supplements the beneficent work of Benevolence. Benevolence lends to its possessor that softness and kindness of spirit, and of manner, that flow from the heart full of good will and charity to all men. But even when this spirit of Benevolence proves insufficient, as it too frequently does, the man is not

reduced to the condition of an utter bear. The faculty of Love of Approbation steps in and does its part. That it is a very poor substitute for the noble quality of Benevolence must be candidly admitted; but its happy influence must not on that account be undervalued. It is the great social quality implanted in men by the Creator, to make them happy together, and agreeable to one another; and how well it does this duty, we have exemplified around us every day. Even if an unpleasant thing has to be said, it is not spoken with brutal disregard to the feelings of others, but with such softness and consideration as will avoid, as far as possible, disturbing the relations of good neighbourhood between the parties.

Men, in obedience to this faculty will, quite unconsciously of the motive prompting them, be always courteous, conciliatory, and polite. They will have none of the austerity which is characteristic of Self Esteem. And the result is excellent: life is more pleasant; difficulties are smoothed away; pleasures for all are provided; and the general sum of happiness is immensely increased. Without this faculty we would not know this world of ours. Our friends would appear as something entirely different. If all men spoke out straight, exactly what they thought, without being restrained by the fear to offend, or the desire to please, what a world we would have! and yet the fear to offend, and the desire to please, are exactly the qualities provided by Love of Approbation. The more the subject is reflected upon, the more impossible it will seem, that the world could have got on happily without this desire to please, and fear to offend. Without it much of the brightness of life would be for ever gone.

But it is not to be supposed that this faculty is a kind of spurious Benevolence. This is far from being the case. It is only the abuse of it that takes this form; though it must be admitted that it is all too common. The craving of the faculty is for the esteem of those by whom we are surrounded. There is nothing whatever spurious in that. To gain this esteem we are polite; we inconvenience ourselves; but we are not necessarily on that account hypocrites, though it is true that the temptation to degenerate into hypocrisy is great. The faculty itself however is pure, as are all the faculties implanted in man. The borderland however is easily passed; and from the message "not at home,"—which is judged more polite and pleasant than "I will not see you,"—the transition to the false character to the employee, rather than face his displeasure, is easy; and the descent to all sorts of lying and hypocrisy is rapid, and all too facile. These things are to be deplored, but it must always be remembered that it is impossible, when a principle has been adopted as a basis of human nature, to have the good effects, without also accepting the evil effects. And there can be no doubt, that the happiness flowing from the inclusion of this principle in the human mind, immeasurably outweighs the evils arising from it. Conscience is the guardian, and here as always, it is continually striving, with what success it may, to modify and reduce these evils.

It is largely under the influence of this faculty, that men embellish their houses, decorate their persons, build fine mansions, drive fine horses, and display alike their wealth and their taste. And in this way employment is given to the less wealthy, industry and

refinement are promoted, and the dulness and ugliness of our surroundings are largely reduced. Without it the world would indeed be a dull place. Without it, how many books that interest and delight us, would never have been written! How many scientific discoveries would never have been made! How many pleasant days, which began under a cloud, would have been missed! For politeness, which often begins merely under the promptings of this desire to please, often ends in jollity and enjoyment to all concerned. The Almighty certainly added beyond calculation to the pleasures of men, when He conferred upon them the social capacity, so largely the result of this faculty.

Few people are to be more commiserated than those who have too great a supply of it however, and are not at the same time gifted with a sufficiently robust Intellectual system to hold it in intelligent control. The continual desire to please everybody makes their lives a burthen to them. They are continually vexing themselves by doing unreasonable things to please absolutely unreasonable people; and they get but a poor reward in the form of gratitude or thanks for all their sacrifices. If however they have sufficient Intellectual grasp they will see the absurdity of this, and the positive immorality of encouraging selfishness by pampering the exacting. But if not they are worried and plagued by a continual anxiety as to what people are thinking of them, and the impression they are making upon those surrounding them. And this worry and anxiety are generally out of all proportion to the importance of the matters in hand, which are frequently of a very trivial character. The person of good Intellectual

powers, on the other hand, is capable of seeing the absurdity of such a course, and brushes aside these empty trivialities. This faculty in such a man however, will be none the less active on that account, but will take a higher flight, which will be more in accordance with the dignity of manhood, and with common sense.

But, like all the faculties of the mind, except Conscientiousness, this sentiment is also capable of occasionally prompting to serious crime. There are few more striking instances of this, than the old story so graphically related in the following familiar sentences.—"And when the daughter of the said Herodias came in, and danced, and pleased Herod and those that sat with him, the king said unto the damsel, Ask whatsoever thou wilt and I will give it thee, And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. . . . And she came in straightway with haste unto the king, and asked saying, I will that thou give me, by and by, in a charger, the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went, and beheaded him in prison, and brought his head in a charger, and gave it to the damsel: and the damesl gave it to her mother." The king was exceeding sorry, but he had made an oath, in the presence of the revellers who sat at meat with him, and for the oath's sake, and "*for the sake of those which sat with him*," he committed this barbarous atrocity. I am afraid it was more for the sake of those who sat with him than for the sake of his oath,

that he did this thing. He could not bear to stultify himself in the eyes of those surrounding him.

It is also to Love of Approbation that the duels which still disgrace the continent of Europe, are due. Men kill one another, or go through the form of trying to do so, on the excuse of some hasty word, in order to show what fine fellows they are; and public opinion is not yet sufficiently civilised to deal with such people as they deserve.

This faculty then, of Love of Approbation is a most powerful one in the human mind, and when the strong craving for approval, admiration, glory, which is conferred by it, is added to the bold and dominating influence of Self Esteem, it is not difficult to see how an overwhelming ambition is the result.

### *Intellect*

> But there is still one powerful factor wanting, to equip a man for a career of ambition, alike bold and successful. A stupid man may have the strong desire to excel, and dominate his fellows, and to gain a world wide fame, and cover himself with glory; but he cannot do it. Strong and well balanced Intellectual Faculties are as necessary to this flight, as wings are necessary to the eagle.

The man who has got the boldness, self confidence, and pride, conferred by powerful Self Esteem; the thirst for fame and glory conferred by Love of Approbation; and the capacity, power, and prudence conferred by strong well balanced Intellectual Faculties, is a man equipped for a career of Ambition, and it will go hard with him if he is left in the rear, when

the chase for glory and power is in full cry. He will indeed require to have a strong Conscience, if any scruples are allowed to overcome the dominating desires of his nature.

A flight of Ambition controlled and guided by Conscience, and ennobled and directed by Benevolence, is the grandest and most glorious effort, of which the mind of man is capable; but when Ambition is centred solely in self advancement, is unrestrained by Conscience, and unchecked by Benevolence, there is no career more diabolical, no human effort more malevolent.

And yet human monsters, if successful, are acclaimed by a diseased public opinion as heroes, when they should be execrated as wretches! The unconscious feeling that we might ourselves be similarly tempted, under similar circumstances, gives us a sympathy with crime, and if it be crowned with success we prostrate ourselves in the mire before it!

The career of Napoleon is an instance of this. No pen will ever paint the misery, ruin, and devastation caused by this man. And what were its objects? Glory, domination! Glory and domination for himself and for France, at the expense of honour, honesty, and every virtue. He is not alone to blame; the whole country was inflamed with lust for power and glory, and to this day this debased man is accounted a hero wherever the French tongue is spoken. Glory! It is glory then to kill, to plunder, to devastate, to trample under foot all the laws of virtue, planted by the Almighty in the human breast! It is glorious to put an end to the careers of hundreds of thousands of the youth and flower of Europe, to deprive maidens of their lovers, wives of their husbands, children of

their parents, countries of their best citizens,—and for what? Could France rule the world? Would it be for her happiness if she could? It came to nothing, as it deserved, as it was bound to do. It was a national disease, an epidemic of moral plague. But the melancholy thing is, that even now, when the patient is again in health, such scenes are still applauded, and such a man is still a hero. That men and nations will take sick, is only to be expected, but that the disease of immorality is not corrected even in normal health, is depressing indeed.

Yet here was a man of the very highest abilities. His administrative capacities were unrivalled. What might such a man not have done for France, that great and generous nation, had he been but guided and controlled by Conscience, and filled with respect for human rights, and dominated by as powerful a desire to spread happiness and peace amongst his fellows as he was to trample down his foes at the expense and ruin of his suffering people. Such a career has nothing in common with war waged for the protection of hearth and home, and for the right of men to live in peace "under their own vine and fig tree, none daring to make them afraid," such as was waged for instance, by the Low Countries against the tyranny and oppression of Spain, or by the United States against England. The one casts a blight upon the reputation of a nation, and the other covers it with true glory.

Another hero is Charles XII. of Sweden. Yet this man was totally unmoved by any desire, either to ameliorate the condition of his own poor country, or of any of the lands, into which he carried devastation and misery, as it would appear, for the mere pleasure

of it. He had not even that kind of capacity which would have enabled him to benefit his race had he so desired; but, unlike Napoleon, he had no desire. Napoleon however had, and worked in this direction, when he had time. The fault is not so much in these unfortunate creatures, born to crime, as in the diseased public opinion, that makes the career of men like these possible.

# CHAPTER XIII

# A MENTAL REGULATOR

## CHAPTER XIII

### SECRETIVENESS

As we can all see only too plainly, the human mind is liable to storms of excitement, of the most violent kind, and often of the most sudden description. Our various desires and passions are apt to get out of control, and overwhelm our prudence. A strong power then, to assist us in governing these, even if it do not modify them, is a necessity to us. If immediate expression were given to all those desires and passions, that crowd in upon us, the results would be such that we could not without difficulty imagine them. The rude shocks that would arise would render impossible all comfortable social intercourse. Thoughts continually come into the mind that ought not to be divulged: and it is the province of the faculty of Secretiveness to suppress, not the thoughts, but the expression of them. The control conferred by this faculty is of the most important and far reaching description, and any one who will think the subject out will be astonished to find into how many spheres it ramifies, and at the breach that would be created in our nature if this control were withdrawn.

The fundamental function of the faculty of Secretiveness is to produce an instinctive desire to conceal from the public gaze our inner thoughts and

conceptions, until prudence and reason permit us to give them forth. As Burns puts it,—

"Ay free, aff han', your story tell,
When wi a bosom crony;
But still keep something to yoursel,
Ye scarcely tell to ony."

And as Solomon puts it,—"A fool uttereth all his mind; but a wise man keepeth it till afterwards." But without the faculty of Secretiveness this could not be done. It gives a man command over himself, and enables him to pursue his policy without taking the world into his confidence, and when the proper time comes, either to consult those fit to be consulted, or to act if desirable upon his own sole judgment.

This principle is a clear necessity to man, situated where he is, and contending step by step for all that he possesses and holds dear. And yet there are few faculties in the mind liable to greater and more far reaching abuses. A principle which prompts us to conceal and suppress the expression of our emotions, or in other words, to conceal what we actually are, is apt to lead us to unreality: and it is but a short step from that, to the frame of mind which prompts us to seem what we are not, or in other words—to hypocrisy.

Some men are as open as a glass case: every thing is seen, and there is no intuitive desire to conceal anything. The natural tendency of such a person is to confide his private affairs in the most silly and reckless fashion, and to bestow confidence from the mere love of doing so. Such persons enjoy gossiping about their own affairs; and as it frequently turns out in the end, seriously to their own loss and detriment. Such

extravagant confidence and openness, have nothing in common with that discreet and well judged reliance upon a true and tried friend, and with that seeking after advice and assistance in moments of difficulty, that are the resource of a prudent mind in times of perplexity. The person who gossips at his own expense, generally reaps his reward in ridicule, if not contempt. But he who consults with candour, a prudent and reliable friend, reaps a great advantage in the acquisition of advice which is wise and sober, because given in sincerity by one who has no personal interest, and is therefore able to examine the subject without either bias or excitement. It will easily be recognised then, that those who are unable to keep their own counsel to a reasonable extent, are in a position which is to be deplored. Fortunately the number of those who are so deficient however, is comparatively small. It must not be supposed however, hat those who are most wanting in Secretiveness, have not got the faculty at all, far from it. The condition of a person absolutely without Secretiveness would be difficult to imagine.

There are many however, who though not so seriously deficient in Secretiveness have rather a weak gift of it. The position of such persons is not always so overwhelmingly bad as might at first sight appear. Such persons are communicative and social, and are apt to give free scope to friendship and confidence, and to be pleasant companions and popular amongst their friends. Still they are not utterly abandoned in the freeness of their communications: and when secrets, which are real secrets, require to be kept, they can for the most part, at the cost no doubt of an effort, guard them. If this matter be a little

pondered on, it will be seen that after all the number of secrets, that are worth keeping, is comparatively small. Most things that we think secrets are fairly well and generally known. Few who are interested in us do not know pretty well our age, our wealth, our connections, our associations be they bad or be they good, our trend of mind, our mode of doing business, our liberality or our parsimony, and the chief things that we might wish to conceal. There are so many prying persons about, interested in other people's affairs, that in the long run we become well known. The honest man is recognised as such, and the knave is ear marked.

The power of a man, thus but moderately endowed with Secretiveness, to keep his own counsel, is greatly assisted if he be possessed of a strong faculty of Caution, and good Causality. It will be seen how these adjuncts act. When anything important happens to such a person, his Secretiveness being small, his immediate impulse is to talk it over with some one. He is full of it, and wants to tell it out. Caution however, if it be powerful, makes him pause just an instant before he speaks, and in that instant Causality tells him the serious consequences that may ensue, if he speaks out just at that moment, as he had intended. The pause created by Caution saves him. He was on the brink of imprudence, and would have gone over the precipice, had Caution not been large, or if Causality had been too weak to make instant communication of the probable consequences of reckless talking. A man then with weak Secretiveness, weak Caution, and weak Causality, is well nigh hopeless in this respect.

But the effect of too weak Secretiveness upon the

mind is far from being at an end with the mere matter of keeping secrets. On the contrary, there are few mental characteristics that make a more profound impression on the nature and character of mankind, than Secretiveness or the want of it. There is no truer saying in all the repertory of proverbs, than the expression—"As you lead your life you judge your neighbours." Unconsciously every man is liable to this fault. If we have long experience, and superior Intellectual Faculties, we may learn a little to correct this failing, but our effort will always remain more or less futile. We can plainly see then, that the tendency of the open candid man, who says straight out just what he thinks, is to suppose that others are doing the same, and to accept the words they use, as expressing their thoughts. Such a man has no idea of reading between the lines, and is apt to be too unsuspecting, and, consequently, confiding and unguarded. His own natural disposition has led him astray. This state of mind will be heightened and accentuated, if he be possessed of large Benevolence and Conscientiousness, which will give him a good heart and a true nature. He will feel himself incapable of doing unkind and dishonourable things, and will fall into the mistake of thinking that others are actuated more largely than they are by the same ideas as himself. Such people will be led into many pitfalls by the wily and the designing. Still,—although intrigue is foreign to the nature of such a man,—nevertheless, if he be possessed of a penetrating Intellect, his natural habit of mind will be to trace constantly the conduct of those by whom he is surrounded, up to its true motive, and the same man will not be likely to deceive him a second

time. His Causality and Comparison have taught him what to expect from such a one, and what he failed to know intuitively, he has learned by unhappy experience. He will never however get rid of the naturally confiding trait of his mind. He will only distrust where he has learned to do so by experience, or in cases which his Comparison tells him are similar.

But, as already indicated, no man, not mentally deformed, is entirely wanting in any faculty of the mind; the most outspoken and blundering normal individual to be found, has Secretiveness to some extent, or his life in civilised society would be well-nigh impossible. Yet many are so greatly deficient that by observing them we are enabled to estimate the deplorable position man would occupy, if entirely deprived of it. The faculty was necessary, and it was conferred, and all necessary consequences were to follow. But what are those consequences?

The natural tendency of the man possessed of too much Secretiveness, is to shrink unreasonably, from other eyes seeing into his mind and his pursuits. Metaphorically speaking, he hides himself away, and conceals the true emotions of his mind; and, unless thoroughly controlled by Conscientiousness, will fall into the temptation of advancing in their place, others which are not his. Now observe how this feeling and mode of action, affect the whole mental condition of the man.

The habit of continual chronic suspicion, in which such a person lives, is engendered by Secretiveness. When the faculty is very excessive, its possessor is devoured by a secret apprehension, that people will know what he is about, and spy upon his actions, and

discover his motives. To avoid this he keeps all to himself. In twenty years' acquaintance, you will know little more of him than you did in the first hour. To throw the curious off the track, he will cast out misleading remarks, and surround himself with a quite impenetrable veil. He will not be a favourite, and few will have any interest in him, because human sympathy, to exist, must be mutual, and without confidence there can be no friendship. Such a man also, instinctively considers that others are in a degree like himself. He cannot trust their open declarations, because they are absolutely foreign to his own nature, for he never lays his heart and its workings, open to any man. He is constantly reading between the lines, to discover the true motives of others, and detect what he imagines is concealed, or even misrepresented. The condition of such a man will be much worse, if he be possessed of large Caution. This faculty will make him still more wary, and will haunt him with dread of sinister designs. His fears for the most part will be without foundation, but they will be none the less real and distressing to him on that account.

The condition of such a man will be rendered worse still, if he be a man of low nature, and without principle; because in such a case his own motives and ideas will be low, and he will suspect the same in others. But, on the other hand, if he be a man of high and noble character, his condition, unhappy though it be, will be enormously ameliorated. True, his excessive Secretiveness will be there, and will be a lasting blemish upon his character: but, though he will be as Secretive as the other, and as impenetrable, and will still be given to suspicion, he will not be in so great a

dread of base motives and practices in others. In his hands the faculty of Secretiveness, and the involuntary suspicions that it engenders, will even serve a good turn in some respects. It will make him an expert in the art of penetrating and counteracting the machinations of the deceitful. Having the same Secretive nature and capacity as they, he will be able to fathom them, and divine their plans, in a way that to a man constituted differently, would be an entire impossibility. The possession of a large faculty of Secretiveness, is consequently one of the many absolutely necessary qualifications of a successful detective. The mind of the Secretive man, has a familiarity with all underground channels of thought. He knows by instinct what the next move of the rogue is likely to be, and by observing in that direction can trip him up. It was this idea no doubt that led to the proverb—"Set a thief to catch a thief." But it would be a much better plan to set an honest man, possessed of a large faculty of Secretiveness, to catch your thief. A dishonest man is a poor instrument to trust for any responsible work. It is all right so long as his personal interests run parallel with yours, but the moment there is the least divergence, that moment you are likely to be betrayed. Secretiveness is a leading characteristic of most thieves, but every man who has large Secretiveness is not a thief. The other faculties of the mind make all the difference.

Secretiveness is one of the greatest influences then, as will be easily seen, in giving an insight into human nature. It trusts little without good cause, and examines much. He who is largely possessed of it takes little for granted merely because it appears on the surface, and consequently he is seldom hood-

winked. In fathoming the depths of human nature, the Intellectual Faculties are also of course a great essential. They trace out cause and effect, and follow up conduct to its real motives, and comparing conduct with conduct, and motive with motive, they can generally, if they be strong and really efficient, sound the depths of the human mind. But the man with too little Secretiveness, even if he be possessed of good Intellect, is generally too confiding to think any such close examination necessary. The too candid man unconsciously lets his Intellect run a good deal on the lines of his own mind, and so may miss his mark. Man is so constituted, that nothing is done by him without a cause, and it necessarily follows, that he who is most profound in tracing out the causes that affect human action, must understand human nature best. In making this enquiry large Secretiveness is a most material assistance, even to the best and most powerful Intellect. The ordinary every day influence of an excessive faculty of Secretiveness, is strikingly illustrated by the case of Goethe, who is represented as writing to a friend in the following words,—"I beg of you to desist from I may say driving me out of my limits. The fault on which you so justly remark has its source *in the depths of my nature—in a certain feeling, through which I find a satisfaction in veiling from the world, my actions, my writings, my existence. I like to travel incognito, to choose the worse instead of the better apparel: and, in conversation with strangers or half acquaintances, to prefer a subject of little importance—to deport myself with more levity than is natural to me—and thus to place myself, as it were, between myself and the manifestation of myself.*" Surely no more striking

illustration of the working of an excessive faculty of Secretiveness, in the mind of a celebrated man, could possibly be found.

The actor would fail in his profession, without a good faculty of Secretiveness. In such a case he could only act one character, and that his own. This will easily be seen. A certain character is presented to an actor, and he is called upon to personify it. Of course it goes without saying, that he must have a strong faculty of Imitation, or otherwise he would be totally unfit for his calling. But Imitation alone will not approach to doing all the work. Secretiveness is quite as essential. It would be entirely impossible for example, for an honourable man realistically to play the rogue, without a perfect power to forget or secrete, for the time being, his own true and generous qualities, and to call forth the grovelling and villainous instincts, which roam uncontrolled in the mind of the knave. For the time being the actor is to be a knave, and must throw himself fully into that character, and not allow the nobility of his own spirit to appear by the smallest action, tone, gesture, or expression of countenance. According to nature he is entirely the reverse, inasmuch as his ruder instincts are under efficient control: but, all the same, he has got in abundance the ruder instincts. We all have. All then that he requires, to play the perfect knave, is to secrete his controlling faculties, and give full scope to his vicious passions. He can then, by the aid of the faculty of Imitation, throw himself *con amore* into the part, and play the rogue to perfection, and often even out-Cæsar Cæsar himself. This principle explains why actors cannot portray every kind of character with equal success. In order to make a thorough

success, the actor must for the time being, not only withdraw the controls in his own mind, which would run counter to the part he is performing, but he must possess strong faculties corresponding to those of the person he is to represent. If he have these, then the moment his own opposing traits are hidden away, he can be in a sense, the very man he is representing, and can enter into his character and sympathies, with a vividness not otherwise attainable. The mere suppression of his own character, however perfect it might be, would not enable him to assume characteristics strongly and vividly, which had not an echo in his own mind. A man may have a large faculty of Acquisitiveness for example, and yet be so controlled by Conscientiousness as to be a perfectly honest man: but if he have power to hide away his Conscience on the stage, he will have an innate appreciation of the motives and character of the thief, and will be able to portray him to perfection. It can also for example, be easily appreciated, how impossible it would be for one not possessed of large Amativeness, to portray with success upon the stage, the glowing passion and amorous traits of one overwhelmingly in love. Without this natural instinct the necessary sympathy would be wanting; the words might indeed be repeated, but the soul and its desires would be wanting, and a more or less complete failure would be the result.

To the novelist this faculty is as great an advantage as to the actor. It enables him in drawing his characters, to suppress his own characteristics, and enter into the nature of the personages he puts upon his stage. It enables him also to turn from one character to another, and keep each separate. Without it the various characters would have a tendency to

want individuality, and all would be more or less tinged with the mental characteristics of the writer himself.

The hypocrisy which is often engendered by an excess of this faculty, is its most repulsive form of manifestation. The nature and extent of this hypocrisy, will depend upon the other qualities of the mind. The man possessed of large Self Esteem for example, will be too proud to condescend to low pettifogging hypocrisy. To the man with large Conscientiousness hypocrisy will be an impossibility. It will be revolting to his nature, and he will turn away from the temptation to it with disgust. The great adjuncts required by Secretiveness to constitute a hypocrite, are large Love of Approbation, and small Self Esteem and Conscientiousness. The Secretiveness will give its possessor a power of concealing his own character, and advancing a false one in its place. His Love of Approbation will give him a passion for gaining the approbation of those surrounding him, by assuming a character approved of by them. And his Self Esteem and Conscientiousness, being both small, he will be unrestrained either by pride or principle. If such a man be in pious surroundings, he will be the most pious amongst the pious; and if he be in other surroundings, his hypocrisy will only take another form; for it is an entire mistake, to suppose that the hypocrite is a curse to religious society alone. The most common form of hypocrisy, is for a dishonest man to pretend that he is honest, and many act the part so well as seldom to be detected. The closest scrutiny will often fail to root out this man, or penetrate his true character. It is a continual joy and triumph to him, to throw others off the scent, and carry his mask

with triumphant success; and by nature he is fitted for the task, and becomes an expert. People with open mind and honest heart, cannot understand how any man could possibly take joy in such a rôle. It is well for them that they cannot. Let them be thankful.

There are few faculties that lead more directly to crime than Secretiveness. Enough has been said to make this manifest. The moment you have an underhand, plotting, deceitful man, you have an incipient criminal. To such a man, secret and underhand means seem a chief good. Forgery, deceit, fraud, have an inherent charm. When the "still small voice" of Conscience is not heard, such a man sinks low indeed. The nature of the crime, will be to a certain extent dictated by the ruling passion of Secretiveness. If it be a murder, it will be by stealth. To murderers of the Secretive class poison is a favourite means. Catlike, the effort will be made with secret care, and the bold hand of the man acting under the domination of Combativeness will be wanting.

The old diplomacy rested chiefly upon this faculty. In it, the use of words was said to be, to conceal the real idea of the speaker. It required many centuries to teach the world the futility of nonsense of this kind. And in some countries this lesson has not even yet been learned. Some of them can still lie with an effrontery corresponding to the state of civilisation, to which their governing classes have attained. Such a power however is known for lying, and does not reap much advantage by it, not sufficient at least to make up for the moral contempt in which it is held. To be continually lying, as a policy, rests on an assumption that the neighbouring powers are fools;

but this is an absolutely gratuitous supposition; and it is now pretty generally seen, that the detected liar is without much influence, and is taken at his true value.

Secretiveness plays a large part in war. Upon it depend all stratagems. By its means a small force has frequently been so manœuvred as to appear a host, and joined with Combativeness, which gives dash and courage, wonderful feats have been performed in this way. A single man has sometimes left his pretended battalions concealed in a grove, and under their supposed support, has advanced singly and disarmed a comparative multitude. A ship, when pursued as darkness is settling down, will lower a tub supporting a lantern, to float on the surface and mislead the enemy, whilst it sails off in a different direction. The resources supplied by the faculty of Secretiveness are unfailing in their variety and subtlety.

A person acting under the dominion of Secretiveness, not only conceals his own thoughts, but takes a great interest in the concealed thoughts of others. In discovering these, he is greatly assisted if his faculty of Wonder be large. The faculty of Wonder in such a mind will exercise itself by wondering and enquiring what other people are up to, and these two faculties acting together, will spend much ingenuity in unearthing the best concealed plans and modes of conduct. This power is valuable if kept in reasonable control by a good man, but if not regulated by reason and principle, is very liable to run into evil channels. To such a mind, an omission speaks more plainly than a positive statement; but to the mind of a candid man, a mere omission generally goes for

nothing. To the Secretive man the smallest peculiarity of manner has its lesson, and can often be traced to its true cause. It raises a suspicion and grounds a conjecture. But to a man free from guile, such things generally go unnoticed, or at least are not traced up to their active cause. It is here, that the principle of unconsciously judging of others by one's self, comes in.

A man beset by an inordinate passion of Secretiveness, if he would desire to correct his defect, must constantly appeal to his Reason, as his stay and helper. If he knows his fault, which is seldom the case, and will take a moment to think, his Intellectual Faculties will advise him of the folly, and general inutility of his course, and will make him understand that he should neither conceal things unnecessarily, nor concern himself with the affairs of others more than is useful. A strong Intellect delivers us from many errors, and if Conscience be powerful, a faculty of Secretiveness which would otherwise be a bad fault, becomes almost a virtue. The person observed by such a one, is then carefully and justly examined, in the light of his own past life and conduct, into which his doubtful behaviour is fitted, and his true character at once appears. In such case he will neither be viewed with unnecessary suspicion, nor treated with unreasoning confidence. The difficulty is that with many men, reason and charity are so little applied, and that mere impressions are taken up without foundation, and erected into prejudices with alarming facility.

The manifestation of humour, with which I deal further on, is greatly assisted by the faculty of Secretiveness. It enables the humorous man to suppress

his own sentiments and feelings altogether, and to represent with the most dolorous countenance, circumstances of the most ludicrous description. The very ludicrousness of them in fact largely depends upon the depressed and dejected manner of the relator, and the air of embarrassment and misery that he can with such perfection assume.

It must never be forgotten however, that there is a sort of intrigue which is of a totally different genus, from that supplied by the faculty of Secretiveness, and which must be carefully distinguished from it. It is supplied by the Intellectual Faculties. It is profound and well reasoned, and is not dependent on any secretive instinct. It is not a habit of life, and is only resorted to in case of absolute necessity, and is always consonant with something of real importance, which the Intellect says is of essential weight. If a man be surrounded by wily adversaries, and placed in real difficulty, his powerful Intellect, if he have one, will show him a way out. When thoroughly roused to his dangers, he will go searchingly into the causes which have produced the situation, and lay his plans to circumvent them. When thoroughly roused to action of this kind, the excitement caused by the situation gives to his Intellectual Faculties, the stimulus usually given to them by Secretiveness, and while the crisis lasts he will be well able to make head against it. Of course when Secretiveness is the instigating cause of intrigue, it is nevertheless always the Intellectual Faculties that supply the plans. Secretiveness, it will be remembered, is in no sense an Intellectual Faculty. It is a blind impulse calling upon the Intellect to carry out its behests. The Intellect in such a case is stimu-

lated by Secretiveness, but in this case it is stimulated by the circumstances, and works under the excitement of the situation, whilst it lasts. In such a man Causality and Comparison will suggest the most efficient means to his end; and in his exigency he will be as wise as a serpent, but whether he will be as harmless as a dove, will depend upon the other faculties of his mind. In any case his plans will be well matured and reasoned out. They will be in his case, no product of blind impulse, but means carefully devised to attain an important end.

The strategy produced by such a man will be far more successful, than that produced by a man given to scheming, because it will be utterly unexpected. It will, so to speak, fall from the blue, because it is the work of a mind generally recognised as open and candid, and from which guile is not expected. But even this class of strategy requires a certain amount of the faculty of Secretiveness, to enable its possessor to carry out his plans in successful detail. It will also require large Caution, to guard against eventualities, and bring out a successful result. In such a case of course Causality will always be large, and consequently the effects likely to arise will be seen at a great distance.

The strategy of such a man however will be transient. He has no liking for such work, and when the crisis is past, he drops at once into his ordinary mode of thinking and acting. He will always remain the same candid straightforward man as before, and his sincere hope will be that he may never get into such a dilemma again. It was a matter of business with him, and not of inclination.

# CHAPTER XIV

# MAN HAS BEEN CREATED FOR PLEASURE

## CHAPTER XIV

### WIT AND IDEALITY

### *Wit*

> The faculty of Wit is bestowed upon man to make him happy, and to add jollity and pleasure to his life. If any proof were wanting as to the solicitude of the Creator for the pleasure and enjoyment of His creatures, we have it here. Here we have a faculty that has no other object. The Almighty shows here that He has nothing in common with those who would seek to gain His favour by long faces, and acts of abnegation.

THE Wit produced by this faculty, in conjunction with the Intellectual Faculties, has been defined, as "Any form of Intellectual conception, combined with the ludicrous." The faculty of Wit occupies itself with the ludicrous, and delights in it. It is not itself an Intellectual Faculty. It neither observes nor reasons; but yet it is in touch with all surroundings, through the Intellectual Faculties. These it requisitions to do it service, and procure it food for its enjoyment. Its great delight is to heap absurd and incongruous ideas together, and extract mirth out of everything. Its great function seems to be to search out congruities, and incongruities, viewing them from

the ludicrous side, and extracting fun and merriment out of them.

It would be very easy however to exaggerate the functions of this faculty, and expect too much from it. It must not be supposed that every person possessed of a large faculty of Wit, is therefore necessarily a "funny man." The "funny man" who deals in anecdotes and incidents, giving them all a witty or humorous turn, does not do so by the aid of this faculty alone. He must be possessed of large Eventuality, in order to supply his memory with the anecdotes which he relates; and also with large Individuality, to give him ready command of the necessary facts; and also with strong Love of Approbation, to make it worth his while to exert himself, and to give him a taste for the applause, that he produces with so much success, but not without much more trouble than is apparent to his auditors. It is none the less true however, that the "funny man" could not get on without a fairly good supply of the faculty of Wit.

If a person in whom this faculty is strong, be steadily observed, he will be seen to observe things with interest, evidently extracting great amusement from them, in which others would see nothing whatever to remark. Little incongruities, and traits of character and conduct, interest and amuse him. Such persons will often be brimming over with suppressed merriment, apparently at little, and often at nothing that others can observe; and if asked the cause of their amusement, will find it difficult to convey in words the impression that caused their enjoyment, and the point will often be missed by their auditors, and appear silly. For this very reason, this

faculty cannot come into full play, except in the company of those similarly endowed. But when two or three persons largely possessed of it meet, the most rapturous enjoyment is often the consequence, and the house is made to ring with merriment.

As is the case with various other faculties, the gratification of the faculty of Wit produces laughter. Destructiveness for example, causes its possessor to laugh at some little mishap to a friend, such as his sitting down where there was no chair; but laughter is specially the effect of Wit. It also gives brightness and vivacity to the speaker, and produces floods of sparkling conversation.

Humour is a weaker manifestation of the faculty; and a considerable amount of humour is possible to those who have only a moderate supply of Wit. But humour does not depend upon this faculty alone, though it would be impossible were it wanting. Humour is often dependent on the manner in which a thing is said or done, upon an indescribable something, that can neither be done nor imitated, except by those who are endowed with the necessary qualities. Imitation for example, on which mimicry depends, often plays a large part in it: but pure Wit springs from this faculty and the Intellect alone.

When Destructiveness and Benevolence are both large, the exercise of this faculty often takes the form of chaffing friends in a good natured way, so as not really to hurt their feelings: and much merriment will be extracted at the expense of others, without the least ill nature or unkindness. Such persons also will be as free to join in a laugh at their own expense as at that of others. Destructiveness delights in little "rubs" that are administered, and Benevolence

does not interfere, so long as they are good natured, and not unkind, but it forbids all that is really severe or that inflicts a wound. If Destructiveness be small however, mere chaffing will not have much interest, and Wit will take a higher and a purer form. But in such a case, as it must depend more largely upon itself, there will not always be a great display of it in conversation, not at least unless the faculty be really large. But it will be a continual source of pleasure to its possessor. It will be seen then, that Wit is the higher and more intellectual manifestation of the faculty, and humour the product of various other faculties joining in, in the production of the ludicrous.

But it must not be supposed that the faculty of Wit permanently calms the passions, and converts a lion into a lamb. The man remains himself all through, whatever that may be. But while this faculty is in lively action, his rougher traits will be ameliorated: his low spirits will yield to the charms of mirth, and his softer and more generous nature will be called into action. A happy and serene frame of mind does not arise from the faculty of Wit, but rather from that of Hope, which spreads a glow of contentment, and freedom from apprehension over the mind, producing a spirit of rest and peace. Wit however adds vastly to the vivacity and enjoyment of its possessor, and produces an exhilerating and beneficial influence both on mind and body.

There has been a difference of opinion, as to whether Wit is an Intellectual Faculty, or merely a sentiment, calling the Intellectual Faculties to work in its service, and deriving its facts and conceptions through them. But to suppose Wit to be a separate Intellect-

ual Faculty, would be to suppose an unnecessary duplication of the mental powers. The Intellectual powers, and especially that of Comparison are amply sufficient, and suited, to supply all its requirements; and we never find in nature unnecessary duplications, or the provision of anything that is not required. The faculty of Wit, and the Intellectual Faculties, act and react upon one another, and stimulating each other's activities, produce all the results that we observe. A good Intellect however, is necessary to the powerful action of the faculty of Wit. It is manifest that there would be small use in its calling upon the Intellect for help, if the Intellect were too weak effectively to supply it. This is a principle that runs through the whole mind, and the body also. There are few faculties that do not depend, for their successful action, in some degree upon others, and few organs of the body that do not depend for their proper working, on the activity and efficiency of others with which they are associated.

We can see then, in the institution of this faculty, that the principle conveyed in the adage,—"All work and no play makes Jack a dull boy," did not originate in earthly conceptions, but had its origin in the eternal councils.

The amount of enjoyment produced by this faculty can scarcely be overestimated. It would be difficult to conceive of the kind of world we would have, if merriment never entered it. No matter how hard may be our fate, there are always times in which we can become merry and forget our cares, and that without the false excitement and mirth produced by stimulants. Yet even such hollow mirth as this, would be impossible without this faculty.

*Ideality*

This faculty is specially created in man to give him a sense of the beautiful and the sublime. It is not useful, any more than the faculty of Wit, in the material sense; but more than useful in the higher sense, to elevate man to the first place in nature, to which he was destined.

It is necessary to get rid of the idea, once for all, that mere material utility, is the *sumum bonum* of life. He who made us thought otherwise. Happiness is that for which men were formed, and everything that produces it, without admixture of evil, takes its rank as a first good, and as a primary advantage. We have this here then, in the faculty of Ideality. And we have also a proof which cannot be gainsaid, that the sense of beauty is not alone an earthly treasure, but actuates the Creator Himself in His works. This faculty is His work, and all the works of nature are arranged throughout upon such a principle as to give it pleasure. Has it not been truly said of the flowers of the field that "Solomon in all his glory was not arrayed like one of these"?

But without the necessary faculty to enjoy flowers, and appreciate their delicate beauties, where would be their utility? The production of them would be but wasted work, effort without result. There is no way of judging of the qualities of the Almighty so sure as examining His works. The things that He has actually done, are bound to be the things of which He approves, and which He considers excellent. And He has placed this faculty in our minds, in order that we may be in a position, to appreciate and enjoy them every one.

Ideality is not an Intellectual Faculty. It neither Observes nor Reasons. It calls into lively action however all the Observant and Reasoning Faculties of the mind, to search out diligently all the beauties that lie around. These faculties create conceptions and ideas in abundance, and it is the function of Ideality to seize upon these perceptions the moment they are framed, and make them its own, revelling in their graces. The faculty of Colour for example, notes with care the delicate tints of the rose, but it is Ideality that rejoices in its beauties. The faculty of Form notes with care the outline of the human form, or the graceful figure of the antelope, as it courses through its native wilds, but it is the faculty of Ideality that recognises the beauty and rejoices in it.

The Reasoning Faculties track out with untiring zeal the course of nature, and the sublime perfections that permeate it in every part. They have their joy in tracing out and discovering order, arrangement, and excellence, in what at first appeared but a wanton, and uncontrolled wilderness of blind forces, and destructive, if not malignant, powers. In performing these high functions, and many others no less useful, but less sublime, they take their pleasure; for every faculty has pleasure in performing its functions. But the functions of the Observing and Reasoning Faculties, are to observe and reason, for the benefit of all the faculties of the mind; and it is the function of each of these separate faculties to take cognizance of those impressions which fall within the ambit of its powers. Everything then which is beautiful or sublime finds an echo in the faculty of Ideality.

Observe how this principle works out. An object of beauty is perceived by two different persons at the

same time; and it produces quite a different impression upon the mind of each. But why is this so? The difference is not in the object, but in the observers. Yet each has perfectly good eyes, and sees it with equal distinctness. The Observant powers of each may be equally good, yet the effect produced is different. The difference is the work of the faculty of Ideality. This faculty seeks for grace, elegance, and beauty, and is created to seize upon and enjoy them: but he who has it in a small degree will fail to perceive them, while he who is largely endowed with it, will fasten upon them at once, and rest in their elevating and tranquilising realisation.

There is an adage, "Every eye forms its own beauty," but unhappily all of it is not beauty: much of it is only bad taste, so to speak, written down. This adage overlooks the fact, that there is a real standard of beauty, set up by the Almighty Himself in the human mind, which is not capable of being altered at will, by any one who chooses to say—"This is my taste." Only those who have a good faculty of Ideality can have a really true taste and appreciation in beauty, though they may know what pleases themselves. People in fact who have the worst of bad taste, are sometimes the most confident in their judgment, as critics of art and beauty. If you try to point out to such a person the graces and beauties of a statue or painting, you will find it impossible to get him so much as to comprehend what it is you mean. Such persons however, will always be able to see that things are neat, and well and correctly and substantially formed, and if there be great size or magnificence, in them, they will generally be adjudged excellent.

Mere fidelity to nature in a work of art does not alone gratify this faculty. It must be true and faithful to nature, and yet must rise above it in the beauty of its excellence. Ideality strives after Ideal beauty, and hence its name. A departure from nature however, in the portrayal of nature, is not permitted by it. It desires the representation of the highest ideal of natural beauty. The artist who can reproduce nature, but has not that mental idea, that can select a subject worthy of his pencil or chisel, falls short of the necessary qualities of an artist. A disgusting or unpleasant subject, is only the more revolting, the more truly it may be portrayed. But we have abundant objects of that sort under our notice, without going to the labour of multiplying them artificially, and portraying them unnecessarily.

This is the faculty which prompts and stimulates some men to form splendid poetical conceptions, and others, to realise and enjoy their beauties. It would be quite a mistake however to suppose that it is chiefly manifested in poetry. Many persons who do not much care for poetry, or even reading of any sort, have large Ideality. There is a class of mind, which is highly practical, and cares little for nice expressions and trite sayings, which is nevertheless devoted to the grand and beautiful. Symmetry, proportion, and beauty in art, will rivet its attention. The elegance, or the majesty, of the cathedral, the public building, or the minaret, will call forth praise and admiration. The statue, in its close resemblance to nature, in its purest form, will hold it spellbound.

But the person possessed of a small gift of Ideality, will view all these things, but miss the point. Such a one will pronounce them very fine no doubt, but

will be without real appreciation. If they are things much spoken of and fashionable, they will probably be approved of in raptures, but without the least real mental assent. It is upon this spirit of fashion, that for the most part, the admiration for the ancient masters in sculpture and painting rests. There is also in their favour the principle of ancientness, which appeals to the faculty of Veneration, and inspires the archæologist. But the chief ingredient in the expression of admiration, frequently arises from the faculty of Love of Approbation, which prompts the appreciation of everything fashionable; and from the want of capacity to make a really independent examination, and just comparison, between that which is fashionable, and that which is not. These are precisely the same mental qualities which support, with such unapproachable tenacity, the status of Latin and Greek, as compared with studies more modern, though infinitely more fit to be cultivated and admired. The ancient masters no doubt are excellent, as representing their age, and the culture arrived at in certain countries at certain dates, and in certain centuries; but this is not the light in which they are generally studied and admired. They are on the contrary considered by fashion, to be intrinsically and really, superior to the highest achievements of modern men.

Architecture, sculpture, painting, gardening, and works of decoration, are truer fields for the display of this faculty in its purity, than poetry: because poetry depends for its excellence, also upon a large number of other qualities. Good Intellectual Faculties for example, are essential to the perfection of its conceptions, and Language must not only be pure, but free

and facile, or poetry cannot attain to real excellence. The faculty of Comparison must be strong, to clothe ideas in the imagery, that lends poetry so great a charm. Wonder must be strong, to yield the flights of imagination and conception, which are the soul of poetry, and clothe them in that guise of reality, and yet unreality, which gives them charm. Constructiveness must also be good, to give the power to mould the whole into a connected and ideal conception. But all these gifts, and many more, would fall worthless to the ground, without that Ideality of sentiment, that exalts as with a wand, everything that it touches.

But neither does the art of sculpture altogether depend upon this faculty. Other assistants are necessary to it: and those which are necessary must be efficient. A strong faculty of Form is a paramount necessity. Imitation and Constructiveness are also essential. It matters not how beautiful may be the ideal of the sculptor, if he have not the power to Construct his statue, and to Imitate the high perfection of nature that he has conceived. Imitation and Constructiveness however, will not do the work alone. They will form the model true to nature, but not to that Ideal nature, which only Ideality can perceive. The painter on the other hand, must be possessed, not only of Form, Imitation, and Constructiveness, but also of a powerful faculty of Colour, in order to appreciate and portray the reflected beauties of the sun. He must also have strong faculties of Size and Locality, to enable him to grasp instinctively the mysteries of perspective, and the beauties of distance and proportion. Also his faculty of Ideality must be such as to clothe all, in that indescribable excellence

which distinguishes the real painter, from him who paints.

But the resources of this faculty are not at an end when we exhaust the arts. These afford in reality the least important of its manifestations. It pervades the whole man. Insensibly to him, it elevates his conceptions, and enters into the words he uses in conveying them. It causes him to take an interest in all schemes for the beautification of the surroundings amongst which he resides. It gives his conversation a fascinating sprightliness and elegance. In short it gives him an innate desire for the beautiful in all that meets the eye, or strikes upon the ear. The possession of this faculty, though it has nothing specially to do with sounds, adds enormously to the enjoyment of music. And many persons who, through want of musical powers, cannot enter into the pleasures of classical music, will through this faculty, have a great pleasure in that simple music, which does fall within the scope of their comprehension. But unfortunately few think of producing such music now. Even those who have the smallest musical capacity, must strive after the most perfect productions of Italy, and our own simple and beautiful airs are accounted unworthy and neglected.

Even the person however, who is feebly endowed with this faculty, has sufficient of it very greatly to interest him. His idea of the beautiful may not be an elevated one, but he will have his own idea nevertheless, and will seek it. This is a large and powerful faculty, and is sufficient even in its weakest normal form, to produce a certain tolerance, and even sympathy, with efforts after elegance, though they may be but imperfectly appreciated.

But, even this pure and beautiful sentiment is capable of abuse. Raleigh, in the following quotation, had too much of it. Tressilian.—"But what manner of animal art thou thyself, Raleigh, that thou holdest us all so lightly?" Raleigh.—"An eagle am I, that never will think of dull earth while there is a heaven to soar in, and a sun to gaze upon." Like all others, this faculty must be held in control and subordinated to the general purposes of utility and sense. The Intellectual Faculties, which tone down all extravagances, and bound all things by reason, are its controlling power.

# CHAPTER XV

# FURTHER HELPS TOWARDS SELF PRESERVATION

## CHAPTER XV

### CONSTRUCTIVENESS, IMITATION, AND ALIMENTIVENESS

#### *Constructiveness*

It was not enough for man that he should have been so endowed, as to enable him to hold his own in all the conflicts of life, and to establish himself at the head of created things. It was not enough that he should be possessed of brilliant ideas; that he should be full of Intellectual life, that he should be replete with repartee, and flowing over with wit and humour. Neither did it suffice for him, that he should have been endowed with the power to acquire those objects that lay around him, and which were essential to him. More still was wanting. It is manifest that before anything can be acquired, it must exist. But many of the things most essential to man do not exist, and without the power of Constructing them, his chief necessities must have been wanting to him. He required a habitation wherein to dwell, and garments to protect him against the inclemency of the weather. In order to have these however, it was necessary that he should frame them for himself.

It is manifest then, that the principle of Self Preservation required, that man should be endowed with

the faculty of Constructiveness. Materials no doubt lay in abundance ready to his hand, or capable of being procured, but of what use would mere materials be, without the power to join them together, and construct with them, the things that were required? Materials are good and excellent, but if we would sail the seas, we must frame them into a ship. Scientific facts and figures are also excellent, but if we would understand nature, we must piece them together, and frame out of them a united whole. The facts of history are interesting, but if we would trace the growth of a people, and learn the lessons that are to be learned, from the experience of those who have preceded us, we must weave them together, into the connected sequence that sets forth its struggles, faults, and perfections. If we are to pursue any study we must strive to have a systematic whole, constructed and elaborated in such sequence as to give a united conception of the entire. The power then to weave our narrative, and complete our system, as well as to build our ship and construct our house, is conferred upon us by the faculty of Constructiveness.

The faculty of Constructiveness then, is a propulsion towards works of construction, giving a desire to use our hands and head, in framing and shaping into forms that are useful, or ornamental, materials of every kind. It is in no sense an Intellectual Faculty, but merely a propensity, which craves for action, like all the other faculties. It is framed to enjoy, as well as to demand, the framing together of all things capable of being so used. But though it commands and enjoys, and even revels in such work, it does not itself carry it into effect. For this purpose, it requisitions the aid of the Intellectual Faculties. If for example,

it be desired to construct a chair, the Intellectual Faculties are at once called into action. The faculty of Size will give information as to the dimensions proper for it in its various parts: the faculty of Form will guide us in modelling its shapes and forms: the faculty of Colour will dictate its hues. The faculty of Comparison will consider the proportions suitable to its various parts, so as to constitute a perfect whole: and our Causality will be continually at work, as the master builder, to see that every part is suited to carry out a certain effect, and that the whole when it is completed, will work to the useful end for which we desire to construct it. All these faculties are set in motion however, by the demand of Constructiveness that a chair should be made, and without its propulsion none of these faculties would have undertaken the work, or exerted themselves in the matter. It never fails to strike the mind, on examining the functions of thought and action, how dependent man is upon his Intellect, and what a poor creature of mere desires and impulses, he would be without it. Our other faculties desire much, but without this could achieve almost nothing.

The person possessed of a small faculty of Constructiveness, engages in no constructive work that he can avoid, and consequently, when obliged to engage in such work, is inefficient, and what is called "handless." But, on the other hand, a person possessed largely of this faculty, takes a great interest in works of construction. In his case it is almost a passion. Some men, without the least necessity so to do, will surround themselves with lathes, and other mechanical contrivances, and work like any carpenter, for no other reason than the pure enjoyment

of doing so. And ladies will work incessantly at lace or embroidery, taking a pure delight in seeing it grow under their hands. The difference between the "handless" and the "handy" is caused by the faculty of Constructiveness. The one can perform with ease and facility, what the other scarcely knows how even to attempt, and has not the least desire to essay. In this last clause lies the secret. He has not the least desire to try, and accordingly never tries. The other man is always trying however, and is never discouraged by failure; and by continual practice and cultivation, quickly acquires a skill and facility that are quite remarkable, and we call him an expert. The man who never tries however, or who is discouraged by every failure, cannot be an expert, nor even moderately skilful. Constructiveness, commencing its work from the earliest years, trains the whole system to expertness. The muscles and nerves of the hands and body also respond to the cultivation of continual use, and the perfect workman is formed.

But it is not only the hands, but also the head that must be trained. How often do we hear it remarked for example, of such and such a statesman, that he is merely a destroyer, and without the least constructive ability. One would suppose it was a carpenter or a blacksmith that was being discussed: and yet the form of expression is absolutely correct and well founded. It is precisely the same trait of mind that actuates the good carpenter or blacksmith, that inspires the statesman to put together and construct fitting statutes, to mend the morals, or reform the manners of his countrymen. In such work however, the difference between the skilful workman and the inventor comes in. Many men can frame good

statutes to carry out a design, and yet could not themselves produce the original plan. The true statesman however must be competent to do both. Any one conversant with legal matters, will often be struck by the ingenuity and skill evinced in preparing an important statute, and so arranging that the changes introduced by it, will not only agree amongst themselves, but fit in smoothly with the existing system. The difficulty of this is so great, that it is seldom accomplished with absolute perfection; and it is often amusing, to hear those who are almost totally unfit to judge of the matter, pronounce upon the "stupidity" of those who have performed the work. Such a critic can see no difficulties, and in his opinion everything should be done "right." This is true of course, but who is to do it?

This faculty is also essential to the successful novelist. Without it, the book may be replete with the most sparkling conversations, and the most brilliant philosophy, and also with isolated pictures of life, but it will lack in the plot, and be defective in construction. The unity and connection that are required for a perfect structure, will be wanting to it; and though from certain points of view, and to certain minds, it may not be devoid of interest, yet it will just fall short of that maximum excellence which will create great appreciation.

Constructiveness is no less essential to the historian or biographer. Before such a man a mass of matter is cast in profusion. To merely transcribe it would be simply to make darkness doubly felt; but such is not the task put before him. His duty is to cull and select, for each portion of his work, the parts that are fitting, and to weave out of the confused mass of

materials, a connected and vivid narrative, of the subject upon which he is engaged. This is a task however, that it would be quite impossible for him to perform, if he were not gifted with a vigorous faculty of Constructiveness. It has been justly said by Sidney Smith that "some men in composing, make every point bear upon the last, by the most ingenious but irresistible connection: while others produce paragraph after paragraph, containing the most profound, conclusive and able logic, and in which the result is a number of shrewd or sagacious propositions, but no single one bearing upon the rest. Some persons compose fragments by the hundred, or songs by the thousand, but no continuous poem. Others write detached essays, but no book, an anecdote or incident, but no three volume romance; a narrative but no history; a madrigal, but no overture. They frame a single figure, but no group: the parts separately but not the whole. There appears still wanting the weaver, to put the work upon the loom, and unite the threads into a connected web."

The power of this faculty is far reaching. He who is always working upon constructions and contrivances, whose mind is constantly bent to the observance of objects of design, has at least travelled part of the way towards being himself a designer. From constructing a design already contrived, to actually designing one, is only a step, but it is a long step, and is a much higher exercise of this faculty, than a mere act of mechanical construction. The achievement of the inventor is a feat performed by the Intellectual Faculties, under the propulsion of Constructiveness; and in it both the Observant, and Reasoning, powers alike take an active part. To

reach the high platform of important invention, the mind of the inventor must be for long bent upon the study of design, and of the means to attain ends by the employment of fitting contrivances. But the man who has little Constructiveness takes no interest in such things, and would never so much as think of entering upon such work.

Copernicus must have been largely gifted with this faculty. His unparalleled achievement, in grasping the true motions of the heavenly bodies, and fathoming the grand design of the solar system, could never have been accomplished by any, but a man of extraordinary mechanical genius. And *apropos* of this, it is a most interesting fact, that the remains are exhibited to this day of a hydraulic machine constructed by him, for the purpose of raising water from a rivulet, for the supply of Frauenburg. But his grasp of the plan of the heavens was also a triumph of Intellectual power. Without a marvellous Intellectual capacity, as well as a profound aptitude for fathoming design, it would have been impossible. Probably no such feat of mental conception was ever performed unaided, by any mind, either before or since. The problems that had occupied men in all previous ages, and had constantly filled them with almost fruitless wonder, were laid bare by one man at a single stroke, without help, surrounded by discouragements, and even filled with reasonable fears for his personal safety. That such a man should have been obliged to work, not only unaided, but under the apprehension of personal danger, from the disclosure of his discoveries, throws a lurid light upon the nature of mankind. He had to contend with an inculcated prejudice, deep rooted and virulent, and

the votaries of which knew how to strike down all who opposed them, without either pity or remorse. Can any one think of a more striking example of the force of inculcated prejudice than is here exhibited. The church, which should have been the first and greatest admirer of the works of the Almighty, if not their chief exponent, was the great opponent of enlightenment and knowledge. Copernicus passed away just after the publication of his book. He lived to see and handle it, as he lay upon his bed of paralysis, but he never lived to suffer persecution for its publication. He had indeed shrunk from the persecution which he knew must follow from it, and had delayed its publication, till he feared it might perish with him. Here is the decree of Pope Paul V. condemning this great work, delivered by the Holy Congregation of the Index:—"And whereas it hath also come to the knowledge of the said holy congregation that the false Pythagorean doctrine of the mobility of the earth and the immobility of the sun, entirely opposed to Holy Writ, which is taught by Nicolas Copernicus, is now published abroad and received by many. In order that this opinion may not further spread, to the damage of Catholic truth, it is ordered that this and all other books teaching the like doctrine be suspended, and by this decree they are all respectively suspended, forbidden, and condemned." Copernicus indeed escaped, by his own death: but a heavy hand was laid upon poor Galileo, who later on attempted to follow up and propagate these discoveries. In making these observations upon the achievement of Copernicus, I do not overlook the fact, that speculations covering a portion of his great discovery had already been made. But this does not detract from

his grandeur, for, so far as I am aware, there is only one instance in existence, of a great science having been discovered by one man unaided, and without any trace of a forerunner.

The faculty of Ideality works constantly in connection with Constructiveness, and enables us to invest with an air of taste and beauty, everything that we form. In the art of painting for example, this is most manifest. This subject however has already been dealt with in treating of Ideality, and I need not further enlarge upon it.

### *Imitation*

> Without the faculty of Imitation many of the feats of Constructiveness would be almost lost to usefulness: but if a thing be once produced, the faculty of Imitation takes it up, and makes it its own, to the lasting advantage of all.

This fact must not be lightly passed over as a mere platitude. It appears to be in fact the great cause lying at the root of the grant of this faculty to man; and furnishes alone a sufficient reason, grounded in necessity, for its creation. If a thing of use or beauty be once contrived, its use or beauty is at once appreciated, and the faculty of Imitation is immediately set to work to copy it, and to spread it broadcast over the earth. Like a seed planted in fertile soil, it is nurtured by this faculty, into which it quickly strikes its roots; and like a productive tree, its seeds and its fruit are spread abroad and carried into every land. Without this faculty its usefulness would shortly be entirely lost, as it could not be copied; for we have no means whatsoever to accomplish anything, even eating, save by the help of the faculties planted in us

by our Creator. We can see then how this faculty, as well as Constructiveness, is necessary to the comfort and preservation of the race. These two faculties work incessantly together for the well being of mankind.

As Imitation consists in reproducing that which is placed under the observation of its possessor, it is evident that its exercise is entirely dependent upon the efficiency of the Observant Faculties. If these faculties are not able to observe, and pick up the details and peculiarities to be reproduced, it is plain that no correct Imitation can be made. In such a case the faculty would have nothing upon which to work. Nothing having been appreciated, nothing could be copied.

Also, if the thing to be Imitated be a work of art, or design in mechanics, such as a statue or a ship, this faculty is dependent for its exercise upon the faculty of Constructiveness: for no matter how well a thing may be understood and appreciated, if there be not power to construct a similar one, the faculty of Imitation can have no effect.

Or, if a thing of beauty is to be reproduced, the faculty of Ideality must be strongly possessed by him who would copy it, or the perfection of the work will be lost in its reproduction. The subtle beauty of the model must be appreciated, and the perfection of its charm must be caught, before it can be adequately copied. In order to reproduce beauty, the beauty itself must, so to speak, live vividly in the mind of him who does the work. But without the faculty of Ideality, beauty cannot be grasped, and the perfection of the work copied must inevitably be missed out. The shapes may be reproduced with great closeness,

but there will be an indescribable something which is lacking, and that something is the real essence and beauty of the work, and its omission must be fatal to success.

To the portrait painter, this faculty is above all things essential. The man who is small in the faculty of Imitation cannot catch the subtle shades of feeling, or of feature, that distinguish the face; nor can he communicate to his canvas those slight touches which make all the difference, and under the magic of which, the likeness is made to stand out like a thing of life, under the hand of the true artist, in the very image of him it is intended to represent. The pose of the figure is caught, and the very essence of the man seems to have been transferred to the canvas. In other words, the man is Imitated.

But it is not in manual things only that the faculty of Imitation manifests itself. It moulds the whole human race into a sort of unity of action and being, that sets limits to idiosyncrasies and eccentricities, and confines mankind within those walls that are approved by the average wisdom of the race. Unconsciously, as well as consciously, we Imitate one another: and those courses of action which are most approved of, are Imitated most, and become erected into customs, more strong and binding than any written laws. This influence is subtle no doubt, but it is universal in action, and it would be difficult to measure its extent or importance.

This faculty is also an essential possession to the singer, if he would sing other than original songs. In order to catch the exact tone and note, and intonation of voice, the cadence of time, the harmony, and melody, the faculty of Imitation is no less

necessary, than are the faculties of Time and Tune. It is evident also, that as regards reproduction of music, the faculty of Imitation is dependent upon the faculties of Tune and Time. Imitation and Ideality may demand the reproduction of the tones and notes, and sounds of harmony, but they will demand in vain if the faculty of Tune be not in good strength. Without it no melody or harmony can be reproduced, and any effort after them will fall as discord upon the ear. Neither can the cadence that leads the dance, be reproduced except by one possessed of a good faculty of Time. Imitation then depends upon the other faculties of the mind, as regards the direction in which its efforts are to be exercised.

So also, the man who would Imitate pomposity, must be possessed of large Self Esteem, to give reality to his Imitation. The constitutionally humble man, who unconsciously values himself at a low price, cannot so much as grasp the idea of pomposity; and if he tries to assume its gait and guise, he will only succeed in rendering himself ridiculous. The idea must be strongly in the mind before it can be vividly Imitated.

The faculty of Imitation is the great essential to the mimic. He who is largely possessed of it, can reproduce at will, the voice and tone, the expression of countenance, the gait of walking, and the peculiarities of manner, possessed by any one who might strike his fancy. When kept under control, this is a very amusing and humorous quality, but it is liable to abuse, and is a dangerous accomplishment. Imitation is also essential to the actor, though as we have seen, it is very far from sufficient in itself to constitute a perfect player.

But the faculty of Imitation, like every other good

and useful principle, is liable to abuse. The form of abuse that strikes most into the vitals of society, and is most difficult to correct, is the slavish and unreasoning pursuit of fashion. If a certain style of dress be introduced, the question considered amongst the multitude is, not whether it is beautiful or becoming, economical or lasting, and suitable to the style of the wearer, but whether it be the "fashion." If it be the fashion, though it be a set of hoops as large as a small haystack, and amounts to a deformity upon a fair form, still it must be worn. An appeal to the laws of reason and of sense is the only remedy for this absurdity.

In the erection and maintenance of these silly rules of fashion, the faculty of Love of Approbation has also a ruling part. Men as a rule have the force of character, to sweep aside these poor and paltry considerations, though even amongst them these weak absurdities have also an echo: but amongst women they reign supreme. Women do not seem to have the power to resist and repel, the load of grief thus thrust upon them. Yet if they would only pause to study the matter for a moment, they would perceive without difficulty, that the changes in dress dictated each year by fashion, are settled and dictated by interested people, who for their own gain, desire to make the dresses of last year unfit to wear for a second season. The changes are not made in the interest of the wearer, but in the interest of those who would make money out of them. In this way perfectly good and becoming garments, often as fresh as new, are lost to use; or a large army of people are employed to alter and sort them anew; with the probable effect of making them less becoming, and no more

suitable. But the extraordinary thing is, that if the wearers can only thus Imitate the fashion of the day, appearance and beauty are to them matters of less importance.

This craving for fashion has nothing in common with the natural and laudable desire of every woman to look her best, and to appear to the greatest possible advantage. Neither has it anything to do with the natural and proper desire for fresh garments to supply the place of those which are worn, or are no longer becoming. It is a different thing entirely, and is dictated by quite different motives. The one is a proper and natural desire, the other is bred in weakness, and imposed by the faculties of Imitation and Love of Approbation, allowed to run to seed, from want of the control of reason. This weakness is played upon of course by the designing, for the purpose of making money out of human frailty.

Those in high places, who are said to "set the fashions," are chiefly to blame for this. They fancy they set the fashions, and are flattered by the notion, but they do not do so. They are already "set," by the designing modistes, on the basis of personal gain. But if these personages do not set the fashions, they approve of them, and launch them forth upon their poorer sisters, all over the land, by the force of an unsigned mandate, more binding than any statute, because it is founded upon a law written in human nature. There are multitudes who see these things plainly, and measure the evils of them, but find themselves unable singly to stem the torrent, or strive against the wall of brass that surrounds them. This illustrates the crime of those in high places who rivet the fetters. Such personages could easily break the

spell, by making it fashionable for each person to consult individual taste and fitness, and disregard the claims of false fashion and injurious Imitation.

The excuse urged by those who assume to lead in fashion is, that by this means "money is circulated," and "employment given," but this basis is unsound. How can the creation of useless work be a benefit to any country? And it is patent to all, that the money thus circulated, is wrung for the most part, from those who can ill afford it. Work is lost to use and sense, that might have been spent in productive employment, and might have helped to enrich the land. And in such case, it is evident that the money that is now spent in this folly, would still go round, and produce real pleasure and enjoyment. The real limitation to expenditure is the limitation of income, and if the available income were increased by the cutting off of silly expenditure, there would be more left for that which is solid. If this craze for fashion were confined to the rich, they might be left to take care of themselves, but this is not the case. Each rank in life copies that which stands above it, and so the curse is handed down from point to point, till it becomes both a burthen and an oppression. It is astonishing that some who should know better, countenance and carry on this folly. They should take warning from the senseless pantomime of the parrot, whose imitation however, is wiser than theirs, since it is less harmful.

In controlling the faculty of Imitation, and keeping it within due bounds, the Intellect is our great resource; and if it be fairly appealed to, and constantly consulted, it will do the necessary work. But we are also assisted by Benevolence and Con-

science, which come to our help in teaching us to Imitate that which is honest, good, and gentle, and avoid that which is of no service or unkind.

In these two faculties then, Constructiveness and Imitation, we have not only helps in the struggle of life, but powers which may be used to promote the happiness of men, and weld together into a consistent whole, the discordant elements of society.

### *Alimentiveness*

> In the work of Self Preservation nothing is more essential than eating. We are accustomed to think of eating as a mere matter of course, but it is far from being so. In order that we should eat, and know what to eat, and how much to eat, and when to eat, it was necessary that we should be specially prepared and fitted to do so, and gifted with an innate power of appreciation and relish. This is conferred upon us in the faculty of Alimentiveness.

The desire for food and drink has its resting place, not in the stomach, as was at one time considered, but in the brain. A desire of any kind can only originate in the brain, which is in its turn set in motion, by the reports constantly conveyed to it, by every portion of the body. When the system is in want of food, for it is the whole system that suffers, and not the stomach only, the report of this want is immediately conveyed to the brain, and a desire for food is the instant consequence. This message is delivered to the faculty of Alimentiveness, which quickly takes cognisance of it, and sets all the functions of the mind at work to procure food. If it be ready to hand, little effort is required, but if it be

otherwise, the Intellectual Faculties are at once set in motion to devise means to procure it; also our faculties of Acquisitiveness, and if necessary Constructiveness, and all the other powers of the mind, are set into busy action, to resolve this important problem. In obedience to the faculty of Alimentiveness, we plough, we sow, we reap, we fish, we shoot, we snare animals, we breed and care for cattle, we write and publish, we practise law and physic, make shoes, and do countless other things that constitute our work in life. If society, and the motives for its actions are considered, it will be found to revolve around this great object—the desire for bread. Under this dominating desire, no faculty shrinks from duty, and there are few that do not at times fulfil a part.

Alimentiveness not only impels a man to supply his own wants, but under the guidance of Benevolence, it supplies the wants of the wretched wheresoever found. "As we lead our lives we judge our neighbours," and the desire for food and drink, and perhaps the sharp pangs of hunger that we may have ourselves occasionally experienced, call out our sympathy in favour of all who are in want. But if we had never experienced such desires, how could we feel pity for the hungry? Our love and domestic affections (Amativeness, Adhesiveness, and Philoprogenitiveness), awake our care and stimulate our zeal, to supply nourishment to our wives and children, and the friends around whom our affections cling, or who are kindred to us in blood, or to whom we are bound in love and duty.

The state of our mind affects our appetite. When we are strongly possessed by grief or excitement, it

disappears. This peculiarity of the suspension of mental faculties under excitement, is not confined to this faculty, but pervades the whole mind. When a man for example, is possessed by a fit of uncontrollable passion, he is said to be mad with rage, and in fact he is so for the moment. His whole soul is possessed by so violent a passion that all other sensations disappear before it. The faculty of Destructiveness is in such cases so excited as to drown out every other consideration, and reason is for the time as though it did not exist, the whole energies of the mind being bent upon one fatal passion. So also the faculty of Alimentiveness is frequently borne down by the excitement of the other faculties, and its possessor for the time feels no want, though hunger and thirst may press upon him: but when the excitement is appeased, and the blood returns to its normal channels, this and the other faculties again assume the reins of government, and the want of food is quickly felt.

Like every other faculty of the mind, the exercise of Alimentiveness gives pleasure to its possessor. Doubtless the pleasures that arise from the exercise of all our faculties, are in part bestowed upon us, in order to secure attention to the necessary wants of nature, and to prevent the neglect of any useful function that might otherwise arise. We are also however, well justified in concluding that the Almighty desired, in bestowing them upon us, to minister to our pleasure and enhance our enjoyment.

It is to this faculty that the palate makes its reports, upon the delicate flavours of the various foods and drinks which are enjoyed; or upon any disgusting potion that may be consumed. Those who

have got the faculty very large are epicures, and experts, in the pleasures of the table: while those in whom it is small, have little perception of delicate flavours. The one has a tendency to live to eat. while the other merely eats to live. This accounts for the idiosyncrasies of our tastes in food and drink. Just for example, as some persons will think an object which is really in bad taste, to be beautiful, so opinions differ even upon the food we eat, and the mode of its preparation. The appreciation for food does not arise from experience, as the child turns naturally for food without instruction. The seat of this instinct is in Alimentiveness; and it is said that the child born brainless cannot be got to suckle.

But this faculty, the most essential of all for the preservation of the race of man, is unhappily liable to more terrible abuse than almost any other. It is said that we eat too much, and I think this is probably true, but it is not from the side of eating but of drinking that the great abuse comes. This is not a subject upon which there is much use in preaching sermons. Homilies are practically useless. The great control for this base vice is in the intelligence of man. The Intellectual Faculties are the control; but if reason be not appealed to in time, man is so constituted, that in nine cases out of ten, the cup must be drunk to the bitter dregs. And such a cup! Sudden death would be a glad deliverance from it. The appetite for intoxicants once formed, the disease arising from it imperceptibly follows, and except on rare occasions, the drunkard is a hopeless man, and a disgusting object. Still there are those, numerous in the aggregate no doubt, but small in proportion, who can shake themselves clear of it

even after the disease has declared itself. A steady well balanced Intellect is necessary for this, in order to give reasonable, resourceful, and steady effort, to the serious task. Conscientiousness is required, to inspire the man with that sense of duty to himself and others that is at the basis of the struggle. And Self Esteem is needed to impart the self respect and self reliance that raise his aspirations above the baseness of the gulf of brutality into which he has fallen. But above all things, the faculty of Firmness is absolutely required, in abundance. Of what use is it for a man, under a generous impulse, or under the influence of Hope, to make fine resolves, if he have not the Firmness of character which will enable him to pursue steadily and without wavering, the policy that his Intellect has told him is his only safety? If he yield an inch, temptation will overcome him: but if he have not Firmness he will be sure to yield. This disease, when it has been once engendered, by the abuse of Alimentiveness, sets at naught the claims of kindred, and of love, of paternity, and of every virtue, and reduces even the man of the highest Intellect, the most generous and noble sentiments, and the kindest and most sympathetic nature, to a level far below the beast of the field.

But the faculty of Alimentiveness is not alone at fault, in giving rise to this terrible condition. The disease does not take root, like many other diseases, in a moment of time: it is gradual. The faculty of Hope is quite as much at fault as any other, in leading to it. No doubt Alimentiveness gives a relish for the beverage, and as the glass goes round, the faculty of Wit responds to the excitement produced by the stimulant, and jollity and humour flow freely. All

the faculties of the mind respond to the charm, for as we have seen, the exercise of every faculty causes pleasure. The exhilaration produced is charming, and increases as the process progresses, raising the spirits to that wild enjoyment which is the prelude to intoxication, and producing temporary delight. A man sitting on the bench of a public house, can by the use of stimulants set all his faculties to work, in such a wild whirl of activity, as can never be produced by the fair and natural use of them. This is to be distinguished from that fair enjoyment of them which nature intended, and for which they are suited. It is a total mistake however to suppose that nature ever allows herself to be imposed upon with impunity. The delight springing from this abuse has to be paid for at a great price. The artificially excited brain, is like a mill running at a speed it was never constructed to reach; and having nothing to grind, no work to do, it shakes itself to pieces, and wears itself out in empty folly. The man thus abusing his faculties is, so to speak, gnawing at his own vitals, and must accept the consequences. Burns paints the progress of this process vividly in the following well known lines.

"While we sit bousing at the nappy,
And getting fou and unco happy,
We think na on the lang Scot's miles,
The mosses, waters, slaps, and styles,
That lie between us and our hame,
Whare sits our sulky sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

. . . . . .

Ah, gentle dames! it gars me greet,
To think how mony counsels sweet,

How mony lengthen'd, sage advices,
The husband frae the wife despises!

. . . . . .

The night drave on wi' sangs and clatter
And ay the ale was growing better:
The landlady and Tam grew gracious,
Wi' favours, secret, sweet and precious;
The Souter tauld his queerest stories;
The landlord's laugh was ready chorus:
The storm without might rair and rustle,
Tam did na mind the storm a whistle.

. . . . . .

Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious!"

There comes quickly however, an end to such pleasures. Stupefaction and depression quickly follow, and degradation speedily ensues.

The man however with a well balanced Intellect, good Cautiousness, and not too much Hope, keeps a cautious eye upon himself; and the moment he finds this false appetite creeping in upon him, or, in other words, when he first begins to grow "thirsty," he immediately takes fright, and pulls himself up sharp. This man has little trouble, because the disease has not yet taken root in his system. He cries off, just in the nick of time to prevent disaster. But unhappily all men do not take this course; and it is precisely here that the fatal effect of too much Hope comes in, and proves to its possessor his snare and his undoing. The appetite is established, and the disease is gradually creeping in upon him. A bold appeal to reason and to sense, is necessary to him at this crisis, but Hope blocks the way. We have already seen how Hope buoys up the mind, and

enables its possessor to see the future clothed in glory and in peace; how it enables him to see past the dangers, and contemplate even death itself with tranquillity. It is precisely this instinct that now becomes his ruin: and if Cautiousness be small, his danger is vastly increased. His Intellect may well suggest to him, that he has formed an unhealthy appetite, and that he may fall into the gulf that has swallowed up so many others, with whom he has been well acquainted: but Hope puts aside the idea. Such is not his case. He is different from others. His control over himself is perfect; and he can pull up at any moment when he pleases. Caution also, being small, fails to arouse him; and the pleasure of the moment, which is always a potent influence to the uncautious, carries the day. Just like the gambler at Monte Carlo, who fails to take a lesson from the knowledge that the machine is set against him, so this man fails to recognise that he is working with a machine as sure in its movements, and as certain in its results, as any mechanical contrivance. If his Hope were less, or his Caution greater, he might pause to think, that the fire would not be more sure to burn him if he thrust his hand into it, than this deadly viper to sting him, if he further handled it. But his Hope is too great, and his Caution too small, and consequently his nature is too buoyant, and his life is lost in the most pitiable of all ways.

But the fault leading to this vice, does not by any means entirely belong to the unhappy victim himself. It lies quite as much in the faculty of Acquisitiveness in those who surround him. They wish it to be so, in order that they may make money, or gain influence, or gratify ambition. To so much as hint at

such a crime on their part, would fill them with horror and indignation; but the crime is there notwithstanding, in all its plenitude. It would not be true of them to say that they take a delight in making drunkards. That is their crime, but it is not in the crime they delight, but in the results of it. Any criminal would rather have the plunder, if he could get it, without the crime: but this does not testify to any very high degree of morality. As the plunder is wanted, the scale goes down in favour of the crime, and the criminal is formed. It is so here. They one and all know very well what they are about, but their motto is,—"In all your gettings get money," and they let the consequences take care of themselves. Ingenuity never fails to throw a cloak of plausibility and respectability over everything: and if they be rich, the knee is bent to the golden calf, and the coronet is the only fitting reward.

The most flagrant offenders however are the legislators: but I may perhaps have to touch upon this again, when I deal with that curse of the earth—Politics.

The same observations apply with equal effect to the habit of opium eating.

# CHAPTER XVI

# AN APPRECIATION OF LOVE AND THE DOMESTIC VIRTUES

# CHAPTER XVI

## AMATIVENESS, PHILOPROGENITIVENESS, AND ADHESIVENESS

### *Amativeness*

> The principle of Self Preservation implanted in man, however, is not confined to the preservation of the individual only, but extends to the preservation of the entire race. The individual is to pass away, but the race is to remain. This impulse is conferred upon us in the faculty of Amativeness.

If the preservation of the race had been left to the exercise of reason in the individual, that would have been found entirely insufficient to accomplish the end in view. Each individual is bent upon his own happiness and profit, and reason alone would not have propelled him to seek happiness in the propagation of his species. It is not left to reason however. He is specially endowed with those faculties which propel him to seek his happiness in others, and to surround himself with the ties of love and affection, which would otherwise be indifferent to him.

It is to the faculty of Amativeness, that man owes the passion called love, and it is the strongest of all the passions that animate him. It has often been remarked that love is not guided by reason. Two people meet, and immediately a sympathy arises

between them. If asked to explain why, it might be difficult for either of them to do so. There may be an absence of the lines of beauty in either, or in both, but they find a beauty in each other, that perhaps no one else can descry, and this attraction is recognised to be that of—love. The rousing of this passion does not seem to be largely dependent on mere beauty: it seems rather to depend on a certain sympathy of desire, which springs from this faculty. Love begets love, just as sympathy begets sympathy, and those who are strong in the faculty of Amativeness, not only readily become enamoured, but they have also a capacity, no one can quite see how, of lighting the lamp of love, in the breast of another. Persons who are weak in Amativeness on the other hand, though they may be strong in friendly affection, fall short of the capacity to kindle the flame of love in others. What they lack is that something, which is conferred by this faculty. Platonic love is one thing, and Amativeness is quite another. The power for both may be largely possessed by the same individual however; and in such a case, that which begins in friendship, is liable to quickly kindle into love. But if Amativeness be small in both parties, this is not so likely to take place, and should it eventually occur, it will be a slower process, less passionate, and much more under the control of reason and of prudence.

It is said that every eye forms its own beauty, and it is a fact that those who are struck with love can see beauty and delight where others fail to detect it, and it is a most wise and fortunate provision that it is so. Were it otherwise, and all desired the same object, words could not depict the world of confusion and strife that would rule around us.

Those in whom this faculty is very small, do not desire marriage, and often even have a repugnance to it. They decline its pleasures, hopes, and fears, and by repulsing, as unfit and unworthy, the course of life that nature intended for them, they seem to cast a censure upon their Creator. He who created the human mind, who endowed us with those powers of Intellect that at times surprise even ourselves, who inspired us with the glorious moral gem of Benevolence, and endowed us with Hope, and inspired us with Veneration and worship, also implanted in our bosoms the soft and tender virtue of love. Who is he that will undertake to despise it? The truest, and the best directed reason will teach us to glory in it, as perhaps the very chiefest joy.

The passion of love is described by Burns in the following lines.

"O happy love! where love like this is found;
O heartfelt raptures! bliss beyond compare!
. . . . . .
If Heaven a draft of heavenly pleasure spare,
One cordial in this melancholy vale,
'T is when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk white thorn, that scents the evening gale."

It is also breathed out in every verse of this old song.

"Rise up and make a clean fireside,
Put on the muckle pot;
Gie little Kate her cotton gown,
And Jock his Sunday coat;
And make their shoon as black as slaes,
Their hose as white as snaw;

It 's a' to please my ain gudeman,
For he 's been lang awa'.
For there 's nae luck about the house,
There is nae luck at a,
There 's little pleasure in the house,
When our gudeman 's awa'.

. . . . . .

Sae true his heart, sae smooth his speech,
His breath like caller air!
His very foot has music in't
As he comes up the stair:
And will I see his face again?
And will I hear him speak?
I 'm downright dizzy wi' the thought,
In troth I 'm like to greet."

It is a poor and barren mind that pretends to soar above this high passion, and yearns for that cold intellectual condition that they suppose, will alone raise them superior to all animal creation. It was never intended that they should stand upon any such pedestal. Man is an animal, and an animal he must remain, if his race is to continue in being. The true man glories in all his powers, rejoices in his entire being, and cultivates and cherishes every faculty with which he is endowed: and no power more pure, or more ennobling than the instinct of love, has ever flowed to us, from the hands of our Creator. The man who eschews this passion, is but half a man, and cuts himself off from the basis of life, upon which it was intended that he should take his place. It is not to be wondered at, if he should find life empty, and be wholly engrossed with those sordid pursuits, the great object of which, to a well regulated mind, is merely to enable him to run in comfort upon the lines for which he was devised. Such pursuits constitute a noble

work to attain a worthy end, but are in themselves, if made a chief or only object, lighter than vanity.

The union between two persons which is created by Amativeness, is vastly increased, and becomes more permanent, where a strong faculty of Adhesiveness also exists in both. Love then rests upon a wider basis, and stands firmly upon the secure and lasting foundation of friendship, which it is the province of Adhesiveness to create. In such case a secure alliance remains, even should the keen passion created by Amativeness, become with time less absorbing. It is in such case also, that the strong and general sympathy comes fully into play, which founds an abiding and devoted union between two lives. When Adhesiveness is small, and the friendship which it promotes is consequently deficient, the passion generated by Amativeness, can seldom in the long run stand the strain, and make the sacrifices, required for happy domestic life; and an unhappy union, or at the least a union based upon indifference, is too apt to be the result. But when the first outburst of passion seizes upon lovers, they do not always think of such things, and in fact are, by the very force of the passion itself, rendered incapable of impartial judgment. It is for this reason that marriage is so often spoken of as being a lottery.

But it is not only in the passion of love, that this faculty exerts its influence: on the contrary, it has a broad and wide field for the exercise of its functions. It exerts an insensible, unobtrusive influence upon the entire intercourse between the sexes, producing a genuine sympathy and kindliness, and rubbing away the coldness and dryness, which is a feature of those deficient in it, and thus increasing much the pleasure

and enjoyment of life. Perhaps we are inclined, from thoughtlessness, to undervalue the flood of pleasure that lights up our lives in social intercourse, possibly from the mere fact, that it does not produce money or profit, but merely happiness: and there is no faculty of the mind that more contributes to this quiet, but pure enjoyment than this faculty. It would be an entirely wrong appreciation of the faculty of Amativeness to suppose that its exercise always involves passion. That supreme impulse is the strongest, highest, and most powerful exercise of the faculty, but there is every degree in its activity, and it comes constantly into action in all the little social amenities of life. It is this faculty for example, which constitutes the indefinable difference which exists between the relations of the two sexes, as compared with their relations amongst each other. How often is it remarked, that neither men nor women are so indulgent and charitable towards each other as they are towards the opposite sex. This difference takes its origin in the action of this faculty. The little acts of gallantry and courtesy, conveyed unconsciously in the tone of the voice, in a certain gentleness of manner, and in constant little acts of thoughtful attention and sympathy, have their root and origin in this faculty, and never fail to call out appreciation and amiability in return. In this way society is knit together with a firmness which it is possible we may fail sometimes to realise. But, if we could imagine man deprived of this lovely and loving virtue, our realisation of its worth would be at once quickened, and the barrenness and bareness of life without it, would be at once apparent. The greatest and purest felicity is that which is found at the fireside.

It will be seen however, that this is a faculty which, almost more than any other, requires to be held in strict control.

Malthus was in his day struck with fear, lest men should so increase upon the earth, that it would be unfit to sustain them: and the picture of multitudes continually perishing in the misery of want, merely to make way for those who should enter upon life to inherit their distress, filled the world of his time with horror and dismay. He called upon reason to mitigate and circumvent the danger. The fact however seems plain, that when the human race perishes, it will not be from want of thought, but from an abuse of reason itself.

A very false and ill founded idea, of antagonism between the claims of the Intellectual nature of man, and the claims of his animal nature, has sprung up in many highly strung minds. The conflict here however, is pure imagination, and rests upon an unnatural and artificial appreciation of man, and of the Intellect with which he is endowed. Not only is there no antagonism between the two, but the Intellect is purposely subordinated to the animal nature of man, and each is essential to the other. The principle not realised by such people is, that our animal and Intellectual natures are each as noble as the other, as prolific of happiness, and as fit to be cultivated and cherished. Man is an animal, and should cultivate as diligently, and take as much pleasure in, his animal capacity as any other. For what purpose indeed, is his reason chiefly bestowed upon him, if not to enable him to do this with success? Surely it is in the care of his body, and in the provision for its wants, that the most constant exercise of all the most noble

powers of his mind are ever employed. For it we will build houses, invent and construct marvellous contrivances, and surround ourselves with all those luxuries that we so much enjoy.

This silly and unnatural line of thought, has sprung up from a failure to understand a certain principle implanted in the faculty of Amativeness itself. It is not necessary, in considering this subject, to enter upon the great liability of this faculty to abuse in many ways. Unhappily this is a subject too well known to us all. But the evils arising from its abuse would be ten times greater, were they not held in control by a quality impressed upon the faculty itself and entirely peculiar to it. When we exercise our Intellectual Faculties, for example, we do so triumphantly, openly before the world, and we joy in the recognition of our Intellectual merit. But there is, on the contrary, implanted in the faculty of Amativeness, a sense of modesty and shame, which has the useful effect, of setting up a strong barrier, between the very persons it is meant to attract and to draw together. The attraction is there, but it is concealed. The desire exists, but it is not admitted, and is kept in the background, and the manifestation of it is actually restrained by its own force. The contrivance is astonishing: but in examining the works of nature, what is it that is not astonishing? The greater the Amativeness, the stronger is this barrier. And when we come to consider those in whom this faculty is deficient, we find this barrier is weakest; and such persons are more likely to overstep the boundary line, than those who have a much stronger desire to do so. Thus, this restraint is greatest where it is most required But how then, does this sense of modesty

and shame produce the idea that man's animal nature is an inspiration inferior to his Intellectual?

People are apt to think that this sense of modesty and shame, arises from a noble sense of Intellect, which seems to rise superior to all animal nature. It has no such origin however. It arises, not from Intellect, but from the very faculty that they would have the temerity to despise. And it is planted in that faculty by the Creator, not in order to prevent its proper exercise, but to enable the virtuous powers of the man, more easily to control it. Reason is there no doubt, to assist in this necessary duty; but to suppose that reason rises one jot higher than this delightful virtue, is to make an entire mistake, and a most disastrous one. So far is this from being the case, that the domestic affections, of which Amativeness is the chief, are actually more essential to the existence of man, than even reason itself: and the proper exercise of them produces more true and holy pleasure, than is produced by any other group of mental functions.

The danger then is, that an abuse of reason itself, may prove fatal to the existence of the human race. Let there be no mistake: it is not reason that is the danger, but an abuse of it. We can see this deadly evil in the powerful and neighbouring state of France. And, if we are to credit the recent utterances of President Roosevelt and many others, we must admit with sorrow, that it has made sensible progress in America. And I fear it is too true also, that it has even established a firm footing on the shores of England? As soon as man begins to tamper with his own nature, the nature the Almighty has thought fitting for him, and seeks to defeat its purposes, or to

become something different, his fate is sealed. If the race becomes extinct, this is the rock upon which it will split. Nature will neither be cheated nor deceived, without taking instant revenge. The remedy then is to use our reason aright, and to see and appreciate wherein our real joys lie, and then pursue them with true intelligence. When the matter is examined it will be found, that we can form no ideal for ourselves, so high as the ideal of the Almighty, who has considered the matter carefully, and settled it for us, to the end of time. Any variation from His plan will bring time to an end, so far as mankind is concerned.

It would not be within my bounds, to enter upon a treatise here, as to what those things are which constitute our real joys: but this is an enquiry I should much like to see practically dealt with, in connection with this subject. No appeals to patriotism, nor any appeal to men in the interest of the happiness of future generations, will be of the least service. It must be shown to each man, how he is to promote his own happiness. Just as I advocate the development of instruction upon the doctrine, "honesty is the best policy," so I advocate the principle, that to influence man in this matter, you must not limit yourself simply to showing him his duty; but must show him, that any departure from nature, is to him personally a mistake. This should not be difficult to do. Our pleasures really come from a busy life. It would scarcely be too much to say that they even spring from our troubles. There is not much pleasure in *ennui!* The misery of idleness and emptiness is the most unspeakable of all evils, even if every luxury be its accompaniment. In order however to enjoy the

delights of family love and affection, there must be a family, and not mere empty loneliness. But family life is full of constant cares, as well as joys. The overcoming of all these difficulties however, calls out into full play all the affections and faculties of man, and produces in the end the delight and pleasure of success. But if on the other hand we render our lives barren of incident, in order to protect them from difficulties, a weary monotony must invade us, sickening us of life, and disgusting us even with ourselves. Pleasure lies in a full life, which is man's greatest happiness! Only the idle man suffers from *ennui*, and it is the most abiding of sorrows. No doubt life unblessed by family ties may produce few active troubles, but it also produces few active joys. The greatest of our joys often arises from the greatest of our sorrows. The following lines illustrate this.

"Oh! who would love! Oh! who would wed
A wandering fisherman, to be
A wretched lonely wife, and dread
Each breath that blows, when he's at sea!

"Not long was Anna wed. One pledge
Of tender love her bosom bore:
The storm comes down! the billows rage!
Its father is not yet on shore!

. . . . . .

"Ne'er hadst thou borne a seaman's boy—
Ne'er had thy husband left the shore—
Thou ne'er hadst felt the frantic joy,
To see—thy Robin at the door!

"To press his weather-beaten cheek,
To kiss it dry and warm again,
To weep the joy thou couldst not speak—
So pleasure 's in the debt of pain.

"Thy cheerful fire, thy plain repast,
Thy little couch of love, I ween,
Were ten times sweeter than the last—
And not a cloud that night was seen!"

But it is not only by instructing men in reason, that evil can be avoided. All men are not reasonable, or intelligent enough to weigh the claims of wisdom. Such people have to be reached otherwise. There are many people who cry out against all useful efforts in legislation, as "grandmotherly," and talk much about the "liberty of the subject." But such people are not always either disinterested or intelligent. There is in truth no end to the absurdities that are made to hang upon this thread. They forget, many of them I fear conveniently, that liberty only demands a right to do that which is not injurious to others, or to the State; and that true liberty protects the helpless.

The means to be devised however, to cope with the evils arising from abuses of this faculty are not for me here. Whether any legislation can ever reach them is a serious question which has never yet been really considered: and every such effort must vary in each country. But the power of legislation is not so impotent as some people would have us to believe. Nor should silly sophistry stand in the way of any practical measures that might be devised. A small incident dealing with another matter will illustrate this. On one occasion I purchased in Canton an opium pipe, and threw it on the top of my things in a trunk, to take home as a curio. On reaching Kobe in Japan, the custom house officers at once seized upon it, and made a diligent search for opium. None was of course found, and on the termination of the

examination I requested them to restore to me the opium pipe. They politely declined to do so. I expressed myself willing to pay the proper duty upon it; but they further explained that it was in no sense a matter of duty; that no such thing could be allowed to enter Japan under any circumstances. They explained however, that on leaving Japan at Kobe they would restore it. My explanation, that I would not sail from Kobe, but from Yokohama, produced no effect. They were perfectly courteous, but stated that under no circumstances could they part with the pipe, except to leave the country. It afterwards unexpectedly happened however, that the ship in which I sailed touched at Kobe, and I at once went to the custom house and demanded my pipe. It was immediately produced, and I held out my hand to receive it; but no, they enquired when the ship would sail, and on hearing the hour, said it would be delivered to me on board. Accordingly, just before the gangway was withdrawn, an officer crossed over it with the pipe, and very politely presented it to me. That is what I call dealing with an important matter in a businesslike way. In the view of our "liberty of the subject" people here, such conduct would be a crime against mankind. In their view, the article should be accepted, and the duty paid, and the Japanese converted into opium sots like the Chinese. The Japanese however have a different, and a more healthy idea of "the rights of man," and by fitting means have not the least difficulty in saving their country from this pollution. The difficulty of doing many things, does not so much arise from a consideration of impossibility as from a want of desire to do them; or, in other words, from having a

sympathy with the evil, or a desire to make money out of it.

The control of the immoral use of the faculty of Amativeness lies chiefly in Conscience and Benevolence. The protest of these faculties against it is strikingly set forth in the following lines by Burns:

"Is there in human form, that bears a heart—
A wretch! a villain! lost to love and truth!
That can, with studied, sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth?
Curse on his perjured arts! dissembling, smooth!

. . . . . .

Is there no pity, no relenting ruth,
Points to the parents, ondling o'er their child;
Then paints the ruined maid, and their distraction wild?"

### *Philoprogenitiveness*

But the faculty of Amativeness alone would be insufficient to secure the propagation of the species. The little helpless creatures that are born into the world, require constant care and attention, or they would one and all quickly perish. If this care were left to a sense of duty alone, it would prove insufficient, and nine tenths of those who are born would speedily pass away. This care however is not left alone to a sense of duty, but is erected into a pleasure by the faculty of Philoprogenitiveness.

Those in whom this faculty is small, can scarcely understand the parental love that erects an ugly, and to them almost disgusting little object, into a thing of delight, around which, from the earliest moment, the affections cling, and which it is the pleasure

of parental love to fondle, and to cherish. This is certainly a wonderful instinct, and its gift to man clearly rests upon its necessity for his preservation. To this great object, of preserving both the individual man and his race from extinction, everything is made to yield. This wonderful affection for the young, differs from the affection produced by Adhesiveness in the essential particular, that it requires no return from the object of its devotion. The little creature on whom all this tenderness is lavished, is quite incapable of making the least return of it, or even of appreciating it, and yet the devotion is neither checked nor restrained. It is a strong and all absorbing affection. All this tenderness and care, as I have just said, are not the result of a sense of duty, but constitute the pleasure and happiness of the possessor of this faculty. If it rested upon duty only, it would indeed be a burthen, and a labour of woe, and the constant divergence from strict duty that must in such case frequently arise, would speedily undermine the health of the infant, and almost certainly eventuate in its untimely death. The device then of erecting this care into a pleasure, has been achieved by the bestowal of the faculty of Philoprogenitiveness.

If the relations of a parent to a child be carefully watched, the diminution of this special interest in the child, will be observed gradually to grow as the child grows older, and begins to care for itself, and see to its own interests. The great devotion of earlier years is no longer needed, and indeed if it were continued it would mar the enjoyment of family life, and injure the child itself, through the fault of over-indulgence. Gradually the child, which at first occupied an entirely unique position, drops into its place in the

family circle, and is taught, by the gradual withdrawal of exceptional treatment, to take care of itself. It does not follow from this however, that the operation of this faculty is entirely suspended. Far from it. The tenderness and devotion engendered in the parent by this faculty will follow the child, until one or other rests in the tomb. And this devotion through more mature years, will be increased and deepened if the object of it be deformed, or weak in mind or body. Those very imperfections that make the stranger shrink away, will draw the heart of the mother out into closer attachment, and still more tender devotion. So wonderful is the elasticity of this pure faculty, that it seems to fit into all the wants and weaknesses of life. The exercise of it in later life will be a quieter, milder, and more normal manifestation, and will survive the lapse of years. The object for which the faculty was obviously designed, is therefore carried out fully. The child is cared for with effusion whilst it requires such care, and doing so is made a pleasure, and yet the weight of parental care is not allowed to encroach upon the happiness of the parents, or to become a wearing burthen upon them. Love begets love, and as time goes on the parents may receive, through all their remaining years, a cheerful and grateful return for all their cares. It is often remarked however, that love flows downwards, and not upwards. The reason is, that the love produced by this faculty flows from the grown up person to the young: but the love from the young towards those who are older, is deprived of all assistance from this instinct.

The love for children produced by this faculty does not flow from Benevolence. On the contrary many

men of the most cruel and bloodthirsty natures, have been found very largely possessed of it. Neither does it necessarily imply a tender heart towards those who are no longer young. It is a special impulse towards a special object, and intended for a special purpose.

It would be a mistake however, to suppose that this faculty is only exercised by parents towards their own children. On the contrary, all children wheresoever found, so long as they are children, are objects of interest to it. And if they be pretty children, the interest they create and the love they produce, are likely to be greater. The faculty of Ideality here comes into play, and whilst we love the child, we love still more the pretty child. The influence of the faculty of Ideality, which gives us an appreciation of all things beautiful, is in such case added to the love and interest created by this faculty, and thus gives it a still greater intensity. When the child grows older however, it becomes then no more than a "young person," and produces little if any interest. It is too old to be a child, and not old enough to be a friend. It is then looked at chiefly with the view of speculating upon what it will become, and how it will turn out. But the mother is the last person to be affected by this gradual change. A woman for example, is mentioned by Dr. Adam Smith as having been in a state of distraction when a rumour of drowning made her suspect that her little Tommy had fallen into the harbour. But her mind was entirely relieved, when she found it was only the *Royal George* that had gone down with hundreds of her fellow creatures on board! Little Tommy was her own little Tommy, and that made all the difference. He was her child.

Children very soon discover and adore the large

possessor of this faculty. On seeing him it is a race for who will first reach him. "His presence amongst them," says Sidney Smith, "is a jubilee; they ask him to play with them; they pull his skirts; they ride upon his stick; they climb his knees, and they tell him everything they recollect, and run to show him everything they have. Such a man invariably has in his waistcoat pocket a modicum of sweetmeats, which he is as careful to replenish, as the vestals were the sacred fire. If an individual on the other hand, deficient in this faculty, attempt to propitiate a mother, by showing himself on an occasion mindful of the children, they will detect the cheat at once; for here the best acting has critics who are to be satisfied with nothing short of nature. His clumsy caresses, and elephantine fondling, make the deception too transparent even for ordinary observers. Those persons who are not gifted with this faculty in an available degree, however benevolent they may be, find children a nuisance, and the maternal exhibition of this impulse, the greatest annoyance." It goes without saying that a nurse, who has not got a fair amount of this faculty, can never be a success. "Some mothers are ashamed of the indifference which they experience for their children, compelled by almost an aversion for their society, to banish them to perpetual exile from their presence, and the dining room. Others who would bear the loss of a husband with amazing fortitude, will be distracted by the loss of a child." The faculty of Philoprogenitiveness makes all the difference.

The affection of a mother for her child is well exemplified in the story of Moses. When the command went forth from Pharaoh that every son that was

born of the Hebrew women should be cast into the river, his mother hid him for three months. "And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh come down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother."

### *Adhesiveness*

It will have been noticed, that the faculties both of Amativeness and Philoprogenitiveness, are bestowed upon man to fulfil certain definite purposes, and that the action of them is consequently, necessarily, limited and restricted within certain definite bounds. The faculty of Amativeness can only be exercised in relations between the sexes, and Philoprogenitiveness in the relations of grown up persons with children. Outside these limits then these faculties are of small avail. Something more is required if men are to be linked and drawn together by ties of affection, and if the generous impulses of sympathy are to unite them in permanent bonds of

love and amity. This crowning gift has been conferred upon man in the faculty of Adhesiveness.

It is owing to this faculty that man is a gregarious animal. None of the faculties upon which we have already dwelt would effectuate this end. But it is unnecessary to illustrate how, without this love of association with his fellows, the greatest and most essential purposes of human life would fail, and come to naught. The plan of the Almighty was that men should be thrown into association with one another, and all the faculties of the mind are shaped and constructed with this end in view, and fitted to meet the demands of human association. Why for example, be Secretive if we lived in solitude? Why be Conscientious if we had no associates, and no intercourse with our fellows? But in order that all the purposes for which we are constructed should be brought to pass, and all our faculties called into action, it was necessary that the faculty of Adhesiveness should come to crown the fabric, and call men together into close and intimate relations. It not only does this, but it provides the impulse, that these relations are to be of an amiable and kindly nature, and not conceived in a spirit of malevolence.

Adhesiveness then is both universal in its application, and indiscriminate in its objects. When it is called into exercise between two persons of opposite sex, unmixed with other passions, it is called Platonic love. This expression however, in the sense in which it is commonly used, would not convey a full idea of the power and depth of the affection produced by this faculty. We have a sort of idea that Platonic love is weak and cold, but this arises only from the contrast

that it presents to the strong passion created by Amativeness. The idea of weakness and coldness however, ill applies to the beautiful and unselfish love, kindled in the heart by this faculty. Upon it the cohesion of society depends. Withdraw this principle, and the bonds of society would be unloosed.

We continually find that some little circumstance, perhaps quite fortuitous, brings two people together. At the first moment they meet as strangers, and have no interest in one another beyond the claims of mere civility. But after a little intercourse, and when circumstances have called into play their respective natures, a gentle sympathy springs up between them, grounded upon community of sentiment or feeling, and as time goes on this ripens into love, pure and unselfish, and based upon the firm and lasting foundation of mutual appreciation. It thus arises that the love created by this faculty, is under the control of reason, and in this, contrasts with the love of Amativeness, whose powerful passionis frequently uncontrolled and uncontrollable by the dictates of reason. Just therefore, as it is fixed on a more sure basis, so it is not so liable to die out, as the other passion. Still however, as we have already seen, even reason sometimes errs, and the peculiarity of the love created by Adhesiveness is, that it quickly responds to the claims of reason: and if it be found on further experience, that the object upon which it was lavished was not worthy of it, it will pass away more quickly than it had arisen. In this respect it differs from the love produced both by Amativeness and Philoprogenitiveness. Both these passions depend upon other things than reason. A mother will cling all the more closely to her child, after she has discovered him

weak, or even unworthy. Is he not her child, and does his weakness not give an extra claim upon her love? And how many poor wives do we not find clinging to unworthy husbands to the very last, unaffected by a full knowledge of their crimes and shortcomings! He may fall short indeed to others, but not to her; to her he is still the tender and the kind: and even if he forgets at times the claims of her love, and wanders from his duty, still he returns repentant, and is at once forgiven, and taken back like a wandering sheep. In both these cases, the child and the erring husband, though they have in a certain way failed, yet do not sever the cord that constituted the bond, and the devotion continues, and perhaps is rather increased by the pressure of misery or danger. But the love of Adhesiveness, being more largely founded upon reason, may have its basis cut away by the action of reason, and in such case the illusion vanishes.

The affection produced by this faculty must not be confounded with a mere love of the distractions of society. This excessive social desire arises to some extent no doubt, from this faculty, but it has its root more in Love of Approbation, and the brightness, though perhaps not profundity, of the Intellectual qualities. It is also materially promoted by want of sufficient Concentrativeness to hold such persons bound to any consecutive, and well ordered, mode of life. Persons of this class will run from pillar to post, like the bee seeking honey from every flower, and perhaps finding very little, and that not even of a very useful kind. If the faculty of Adhesiveness be weak in such persons, they will find pleasure in the distraction of forming acquaintances, but they will

have few friends. When this faculty however, is a powerful element in their character, society will be chiefly sought for the delight of human association, and to gratify the claims of quiet affection and well ordered love.

This happy virtue can rule alike in the ballroom, and in the most squalid surroundings; can have free scope alike under the coronet, or even the crown, and in the heart of the peasant, or even the destitute. Morally it is the bread of social being, the great staff of life, and the solace and comfort of all manner of people. When undeserved distress comes upon a friend, or even if it comes through a fault committed under circumstances of so great temptation as to awaken sympathy, this faculty lights up into a fuller glow, calling forth still greater devotion.

It will be seen then, that this faculty is really friendship; not the superficial commodity that often goes by that name, but genuine, sincere, and heart-felt friendship. Let no man undervalue this tie, or lightly alienate a friend. In all human belongings, there is no more precious possession. A friend is a friend, and what more can or need be said? Is it not silly to lose a friend for the sake of some selfish and passing gratification? Yet it is done every day. But some are so constituted as to be almost incapable of profound and lasting friendship. Such persons feel the tie light, and do not value it much, judging others by themselves. In the case of others however, to make a friend is to construct for yourself a treasure beyond all price, and never to be lost, save by your own unworthiness. If people appreciated this better, surely they would see the folly of grasping at little selfish nothings, to the discomfort and perhaps

ultimate alienation of those who sincerely love them! It is next to useless talking thus however, as sermons, when the faculty is defective, are worth very little. Reason however, should point this out, as it is clear that selfishness is always foolish, and the pleasures grasped by it are the most dearly purchased that can be attained.

This is a faculty which lives upon sympathy, and requires for its sustenance a return in kind. When this fails, the affection will speedily contract and disappear.

A touching instance of the manifestation of this beautiful affection occurs in the last farewell of Paul to the elders of the church of Ephesus, on his way to Jerusalem, where he anticipated that bonds and afflictions awaited him. . . . "And now behold," he said, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. . . . And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." Paul was clearly a man inspired by warm affections, which kindled affection in return, and he had also the courage conferred by a strong faculty of Combativeness. He was also a man of great Concentration of purpose, and straightforwardness of conduct. And we can see by the manner in which, on all occasions, he struck around him, not only at evil, but at evildoers, that he had a very large gift of the faculty of Destructiveness. That he had large Self-Esteem as well as courage, is manifest from the commanding manner in which he could carry himself

on all occasions. But these powerful, and many of them even dangerous gifts, were all held in strict control by Conscientiousness, and by his powerful Intellect, which grasped to a large extent the spirit of his Master, and by that dominant force of Benevolence, which conferred upon him an undying craving after the good of humanity, and the evangelisation of the whole race of man. His Firmness also was unshakable. Doubtless he fell far short of the sweetness of character ever displayed by his Master; but his pure and simple piety, gave him a power and force which despised all obstacles, and enabled him to look with equanimity even upon death itself.

But it is in the heart of women that this bright light of love burns with the most undying constancy. The story of Ruth and Naomi exhibits this faculty at the very climax and zenith of its power, and makes us realise of what it is capable. Naomi had said to her daughters-in-law—"Turn again, my daughters, why will ye go with me?" And they had "lifted up their voice, and wept." "Orpah," it is related, "kissed her mother-in-law, but Ruth clave unto her." "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

It is a pity that this faculty should be liable to abuse, but alas! it is no exception to the general rule. It is not in the quality of love that the fault lies, but in the want of sufficient control for it. For a friend

a man may even lay down his life; but if not sufficiently controlled by Conscientiousness, for a friend he may also lie, deceive, and cheat. We have already seen that friendship is one of the chief motives that lead to dishonesty on corporations, committees, and public bodies of every sort. A man may desire much to assist a friend, and yet may shrink from doing so at his own expense; but if he can help him at the public expense, and with money not his own, the temptation is too strong. The man with large Adhesiveness, and only an average amount of Conscientiousness, will fall under the assault of this temptation, almost without an effort. And, as we have already seen, this crime, which is in reality theft, in as much as it takes dishonestly from one to bestow upon another, is so sympathised in by the public that it produces no shock. It is only what they expected, and they would have been much surprised had it not taken place. So much is this the case, that on the rare occasions on which real honesty is exercised in such a situation, a breach of friendship is supposed to have taken place, or some other sinister motive is looked for. So long as it is thought a desirable thing to put dishonest, or only partially honest, men upon trusts, the only amelioration for this far-reaching evil, is thorough exposure, where that is possible

# CHAPTER XVII

# THE ANCHOR OF THE MIND

## CHAPTER XVII

### FIRMNESS

But no matter how strongly a man may be endowed with Intellect, or how powerfully he may be inspired by all the principles and passions that are the heritage of his race, much would be wanting to him without the all important faculty of Firmness.

HOWEVER brilliant the conceptions of the man may be, it is manifest that they must be developed and followed out, with steady perseverance, if anything important is to result from them. It would be in vain that he should be actuated to-day by a mighty impulse, stirring up all his energies, and taking possession of his entire being, if on to-morrow the fire is to become extinct, and all his purposes and impulses are to die down and come to nothing. The power of sustained action then, is conferred by the faculty of Firmness, and to it we owe the all important quality of perseverance. The man largely possessed of this faculty has got what we are accustomed to call "staying power." The importance of this can scarcely be overestimated. It is not sufficient that there should be plenty of energy. The conduct of man not only implies action, instant and rapid, but frequently also, action extended over a very considerable space of time; but without the faculty of

Firmness, this would be impossible. The man possessed strongly of this faculty may possibly be slow to act, and his undertaking may be long and difficult, and may even extend over years; but when once it is entered upon, it is pursued steadily, without any wavering or weakness. Firmness then, is the anchor of the mind. It is the stay and helper of the man in the midst of all the storms and tempests of life, and enables him to ride triumphantly through scenes that appear to threaten him with instant destruction. It does not enable him to make progress,—that must be done by other means,—but it holds him steady, and prevents all drifting. Of all the weaknesses that can assail human action, there is none more dangerous than a proclivity to drift hither and thither, with every wind that blows, or every current that surges around. Men with this fault lose to-morrow the progress that they made to-day. Without this anchor then, to hold them firmly against the storm, the most brilliant abilities would not serve to prevent them from drifting upon the rocks, or becoming a useless hulk upon the shore. But with the Firm man, be he brilliant or be he stupid, all weakness is at an end. To him drifting about is impossible. He may not be wise, but at least the goal will be always in his view, and whatever may be done, the object to be achieved will never be lost sight of. This in no way implies the least haste or impatience. The process may be ever so slow, but the purpose will be always there. The policy is dictated by a settled purpose, rather than inspired by any sudden impulse. It will go hard with the man so inspired if he do not arrive, in the end, at the point for which he originally set out, or, if not there, then

as near to it as possible. Opposition, so far from discouraging him, only excites his Firmness to higher effort, and his Combativeness will also, if large, come in such case to his assistance, and inspire him with a sentiment of counter opposition, which will raise his resolution and determination to a still higher point of exaltation, and enable him to deal more vigorously with all who would seek to thwart his settled purpose. It will be seen then, that the impulse communicated to the mind by this faculty is to crush out all impulses towards vacillation and mental weakness.

This faculty of Firmness works in close connection with the faculty of Concentrativeness, dealt with in the next chapter; but their impulses, though allied, are entirely distinct. Concentrativeness impels its possessor to continue consecutively any pursuit, or any course of action or thought, without being for a moment diverted from it; but Firmness has no such impulse. Firmness does not necessarily require concentrated or continuous action, but it does impel its possessor, if he have been diverted for a time to other thoughts or other subjects, to return in due course steadily to the old subject, and resume it just at the point where he had left it. The diversion does not make a jot of difference to him; and when he returns to the subject, his purpose is just as settled and as Firm as it ever had been. The two faculties however are co-helpers, because the man who can pursue a Firm purpose with steady Concentration, will achieve it much more quickly and certainly, than the man who cannot do so. No doubt the Firm man with weak Concentrativeness, is at a great disadvantage, because he will be liable to have his attention continually drawn aside to other subjects; but still his

strength will consist in this,—that he will always in time return to his settled object. And this he will pursue without fail, though he may have been interrupted, and much time may have been lost. In other words, Concentrativeness requires continuity or continuousness; but Firmness only requires that there shall be no change of purpose. The two impulses, therefore, though they are of much mutual assistance, are quite different and distinct.

The evident object for which this faculty was granted, was to give a certain permanency to the purposes of the mind, and prevent continual changes in the direction of their activities. In dealing with a man who has Firmness of purpose, you can always know where you stand; and you may feel fairly assured that in the absence of serious reasons, when you return to him again, you will find him practically as you left him.

It will be very clear from what has been said that Firmness takes no part in dictating the direction in which human energies may be employed. This will be determined by the other faculties: but Firmness will demand that the course of action, whatever it may be, shall be pursued with a steady purpose. If the man be in pursuit of vengeance, for example, it will give him a constancy which will render him a dangerous adversary. And similarly, if he be engaged upon a work of Benevolence, his impulse will be to follow it without flagging to the end. The strong effect therefore that Firmness has upon the mind is to give efficiency and effect to the desires of the man whatever they may be. Without this faculty, an insult might create instant and violent anger, but the impulse could not be sustained, and

would quickly die out. But the man who is called "a good hater" is always a Firm man, with a steady purpose.

The importance of this faculty in business undertakings of every kind cannot be overestimated. Without it there would be a constant inclination to change from one pursuit to another. The effect might be, that the man would become a "Jack of all trades, and master of none," and would probably learn to appreciate the truth of the adage that "the rolling stone gathers no moss." Such a man will contrast notably with the man in whom the faculty is strong. Such a one, no matter how unpromising may be his beginnings, will have a strong inclination to plod on, and taking advantage of every little thing that he can bring to his aid, endeavour by diligence to make his enterprise successful in the end. This is one of the great faculties therefore, which lie at the root of success in business of every kind: and without at least a reasonable amount of it, great success is scarcely possible. And there is nothing more sure than that the man deficient here will be seriously handicapped in his struggle through life. Not only so, but he will be found to be an unstable reed on which to lean. He is vacillating in his own pursuits, and in his own ideas, and will be a poor prop to stay the footsteps of another in his passage through life. The Firm man, on the other hand, may be right or wrong in his views, but he will at least have views; and he will be both able to pursue them himself, and also to assist his friends by the stability of his opinions, to overcome any inclination they may have to laxity in purpose and vacillation in action.

"This faculty renders a man indefatigable and

indomitable: his mind is iron. As the drop wears the stone, not by force but by frequency of falling, Firmness accomplishes purposes which the greatest energy and finest genius have failed to achieve." It gives a strength to character which in some cases would be utterly wanting without it. If for example, we suppose a man possessed of small Self-Esteem, small Combativeness, and small Destructiveness,—if he be also wanting in Firmness, we have a poor weak creature, no matter how great his Intellect may be. Without Self-Esteem he is unable to assert himself, and with small Combativeness and Destructiveness he is a poltroon, who can be safely trodden upon, and it will be hard for him, unless placed in amiable or favourable surroundings, either to claim respect, or to persevere in any useful work. But if on the other hand, he have large Firmness, he will be a different man. He will not indeed be able to assert himself; neither will he be able to fight, or inflict proper chastisement upon his adversaries; but he will have that sort of character which while it makes no noise, and may be supposed to yield to everything that is said, will nevertheless, quietly but directly take exactly its own course. Such a man has an individuality, and must be reckoned with, and will take in society an entirely different position from the other. His defects are no doubt great, and it is to his Firmness he owes it, that he is not entirely overwhelmed by them.

It will have been seen, then, that this fine faculty leads to evil, as well as to good. To be Firm and persistent in honest and honorable pursuits is a great virtue: but to persist unswervingly in an evil career is not only to be a bad man, but an effectively bad man, and a dangerous member of society. This

faculty therefore requires to be kept in control by a strong Conscience, and an Intellect powerful enough to perceive that happiness is best secured by persistence in an honest life. And if need be also, it must be controlled by the use of Destructiveness acting from without. This faculty is not the will of man, but it is the chief instrument in giving effect to his will.

The most common abuse of Firmness is obstinacy. When Firmness is joined with a fine Intellect, obstinacy is seldom the result, as in such cases the objects pursued are generally reasonable. But when this is wanting, and the course persisted in is not reasonable, then the manifestation of the faculty takes the form of obstinacy, or as it is sometimes called, "pig-headedness." The use of Firmness, like the use of every other faculty, gives pleasure, and this man takes his pleasure in persevering in the course he has taken up, though it may be made plainly to appear that reason is against him, and that he is only injuring himself. Such men are called "mulish," after the mule, which is largely endowed with this faculty.

# CHAPTER XVIII

# THE RUDDER OF THE MIND

## CHAPTER XVIII

### CONCENTRATIVENESS

We are now nearing the termination of our consideration of the faculties of the human mind; but one great power yet remains to be indicated.

It would be in vain that we should build and equip the finest and most noble ship that ever sailed upon the sea, and man her with the best sailors that ever stood to duty, if it were decreed that she must sail without a rudder. The mind of man however, also requires a rudder to stay it, and guide it on a direct course, so that it may accomplish all its voyages without turning aside, either to the right hand or to the left. This rudder is supplied by the faculty of Concentrativeness.

ANY one fond of hunting will understand how a day's sport may be spoiled by the very abundance of the game. When the hounds are in full cry, and are at a critical moment led off upon a false scent, everything is marred. Human conduct on earth then is but a hunt, and every man is in full cry. Some men hunt one kind of game, and some another, but he hunts best who can follow up his pursuit to the end, without being beguiled into by-paths, or diverted into a fresh career by every red herring that may be dragged across his path. The game in life which a

man may be playing may be a good or a bad one, but he will play it best who knows how to hold his course, and pursue it straight to its final consummation. The man with a large faculty of Concentrativeness then, can do this: but the man in whom it is small fails here, and wastes his strength largely in dissipated efforts. Everything that the one man does is part of a plan upon which he has engaged himself, and it works toward his end: but the other man is continually led off, and for the time forgets his plan, and so in a great measure wastes his force upon things which, though they may be good in themselves, have no present application.

It is very plain that if we could imagine two men of equal ability,—but the one possessed of large Concentrativeness, and the other wanting in it,—launched upon two parallel enterprises, the one with powerful Concentrativeness would win the race at a canter. The influence then of this faculty can hardly be exaggerated. It must not however for a moment be supposed that this is a reasoning faculty. It is, on the contrary, purely a blind impulse. The impulse given by it is simply to keep straight on, and not turn aside. The proverbial man "whose nose is held to the grindstone" illustrates this principle. It is the faculty of Concentrativeness that keeps his nose there. This principle when it is pursued too far, like every other when ridden to death, is a fault, and the proverb about holding the nose to a grindstone is intended to cast ridicule upon it. But, notwithstanding, when the fruits of labour are to be counted, the man at the grindstone has his time for crowing, and his note sounds in the key of high success.

It seems a curious thing how a mere blind impulse

can achieve a thing which has all the appearance of a strenuous Intellectual effort, but it is not really strange. It is on the contrary a principle which runs through the entire mind. We have seen for example, that Constructiveness is likewise a blind impulse, imperatively calling upon its possessor to construct something. It can of itself construct nothing. It cannot itself even see anything. But it can do one marvellous thing. It can set all the Intellectual Faculties to earnest work, and it can require them to keep at it, and the most marvellous things are the result. Steam engines, telephones, telegraphs, and countless other most astounding things spring up, almost as if under the magician's wand. So is it also with the faculty of Concentrativeness. We have supposed our man like the hounds to be in full cry in the pursuit of some chief object in life. Another scent crosses his path. It has its attractions, perhaps is more recent, and appears more promising. Instant decision must be taken; shall he change his course and pursue it, or shall he not? The blind impulse comes in here, and demands that the course in hand shall be pursued without wavering to the end. Concentrativeness itself does not pursue the course, but it holds the reins, and the whip also, and it will permit no nonsense in the dissipation of effort. Its voice requires that the man largely possessed of it should go to the end with the matter in hand, till he either "makes a spoon or spoils a horn." It is the other faculties of the mind, however, that do the actual work. And it consequently follows from this, that the success and ability with which the work is done, depend upon the efficiency of the other faculties of the mind, and not upon Concentrativeness. A

stupid man for example, may be just as concentrated in his efforts as the most able man. It is not for a moment to be expected, however, that he will be equally successful: but it is absolutely certain that he will be more successful than if he lacked the valuable gift of Concentration.

This faculty not only impels the other powers of the mind to continue their work steadily, or in other words to Concentrate themselves upon their work, but it also performs the almost more important function of brushing aside as irrelevant every extraneous consideration, and thus enables the mental powers which are engaged to proceed with their duties, without the perplexities and entanglements that must otherwise lead to disturbance in the work, or diversion from it. The person who is possessed of a large faculty of Concentrativeness, when earnestly engaged upon any work, has no ears for anything not bearing upon it. He can carry it on amidst the whirring of machinery, or the confused noises of the workshop, just as well as in the study, shut off completely from the world and its affairs. Also, when any fresh proposition occurs to him, his only consideration for the moment is—does it apply? If it applies he will work it up, but if not he will put it aside without the least hesitation. It does not attract his attention one moment longer. His faculties thus being undisturbed are enabled without difficulty to pursue the Concentrated attention that is impressed upon them by this faculty. The importance of this action of the faculty may be illustrated by considering the effect upon a reader or writer, for example, of snatches of conversation reaching him while at work. Confused noises may not disturb him, but it requires vast power

of Concentration to enable him entirely to resist the influence of conversations passing around him. These will at times claim his attention in spite of himself. So it is with the worker who is assailed by fresh propositions and schemes, arising in his own mind. If these are allowed to assail him, and prey upon him, they must necessarily divert him to some extent. Hence the value of this function of the faculty of Concentrativeness in quietly enabling him to put these things completely aside, one after the other, the moment he discovers that they have no useful bearing upon his task. It is as though the voices surrounding the worker were withdrawn from him. The mind of such a man is thus rendered very clear and unconfused. He can grasp the point, which otherwise would be floating about in his mind, and could not be seized upon and exactly defined. The failure of many persons to get quite to the bottom of a difficult question frequently arises from the inability of the faculty of Concentrativeness to clear away all extraneous considerations, that divert them from grasping those points which are really salient.

It must be admitted, however, that this great power of Concentration, whilst it enables its possessor to produce fine results, has its drawbacks; and if it be very large these drawbacks are very great. The man who is too concentrated is liable to lack in general information regarding subjects which do not bear upon his actual pursuits, or upon those things which specially occupy his attention. The man, on the other hand, who is continually hunting every hare catches some of them and very nearly catches a great many others. He is a more generally informed man than the concentrated man, though he may not be so

accurate in his information, or successful in his enterprises. He is constantly hunting into new domains, and thus becomes very familiar with many things about which the concentrated man will know next to nothing. It is true he may be a jack-of-all-trades, with the necessary consequence that he is master of none; but still he is almost master of some of them, and if he often falls between two stools, still he is a man more full of general information than the other. The concentrated man will make up any matter thoroughly that he takes in hand; but if he is to gain any serious amount of knowledge about any thing, it must be a portion of one of those subjects that he takes up.

The utility of this faculty in scientific research is inestimable. There, it is not only necessary to fix the mind firmly and consecutively upon its object, but it is necessary to brush away every confusing issue, and guide the mind to the very root of the matter. These powers are supplied by this faculty. Where therefore it is joined with a commanding and well-balanced Intellect, we may look for a man capable of valuable original research. Of course it will be understood however, as already set forth in these pages, that various other faculties also influence the situation to a certain extent. A strong and well-balanced Intellect, and the faculty of Concentrativeness are however, at the very root of this capacity. The balance of the Observant, with the Reasoning Faculties, is of course of primary importance. The person who is blessed with these capacities, especially if his faculty of Order be strong, will have a power of arranging his thoughts and ideas systematically, and of presenting them to others in the same clear light in which he himself perceives them. He will also

have a power of being terse in his expressions. There will be no confusion in such a mind.

But let it not be supposed that the willingness of such a person to join in a conversation which flows naturally from topic to topic is any violation of the impulse created by this faculty. The work upon which he is engaged is conversation, and the nature of conversation itself is to flow from topic to topic. This continual change of thought is part of the work on which the man is at that moment bent, and the faculty of Concentrativeness presents no obstacle to it. Also, the most concentrated amongst men is not always at serious work, and at such times is as free as other men to engage in the interests of the moment, however trivial they may be.

But the quality of absence of mind and abstraction, which we sometimes observe, flows from this faculty. The person largely possessed of Concentrativeness is apt to follow up the thoughts which strike him and occupy his attention, and so for the moment to withdraw himself from the subjects being discussed around him. His ideas might not be such as to have any probable interest for those surrounding him, and he may not therefore put them forth, but neither does he like to drop them until he has thought them out. During this process then of thinking them out, his mind is absent from the conversation going on around him. This habit of absent-mindedness is likely to grow and increase if not checked, and as it is generally neither a very profitable nor a very amiable one, it ought to be kept in control as much as possible, if not entirely avoided.

The functions of this faculty have been described as "A tendency to dwell in a place, or on feelings, and

ideas, for a length of time, till all, or the majority, of the other faculties are satisfied in regard to them." The extreme affection for localities, and the strong desire to dwell in them, which sometimes fall under our notice have been attributed to this faculty, but I think that on close examination, the tendency created by this faculty cannot be put further than is advanced in the definition just quoted. When the desire to return to a place once occupied in youth for example, invades the mind, its chief root seems to lie in the faculty of Adhesiveness. The desired abode rises in the mind, surrounded by happy associations. There the days of youth were passed, around which a halo clings. There the scenes of early life were enacted, and there the hopes and joys of life perhaps first opened on the mental vision. In the imagination of the wanderer from home, every lane and alley, every field and habitation, are peopled as of yore: and his heart longs to revisit the scenes of his youth. But, alas! they have in many cases passed away for ever. When he returns the illusion is dispelled. The friends, who for him still moved about in his imagination, have departed and left a void that cannot be filled. He visits his ancient haunts and calls up the memories of departed days that they suggest, but it is only a memory. Strangers occupy all his ancient pleasure grounds; and finally, with a dejected spirit, he again sets his sail and returns to the land of his adoption, where many friends, perhaps as good and kind as his ancient companions, are ready to greet his return.

It is clearly the faculty of Adhesiveness which animates this man throughout. The friends and scenes of his youth are what he seeks, and cannot find, and

the ancient haunts yield an attraction to him, because of the charming associations which they call up and with which they are connected. The mere place now becomes a pain and a weariness to him.

Where men cling to places which they have never left, the explanation appears to me to be much the same. All the associations of friendship and of memory cling around it and hallow its every stone. But here other reasons also intervene. There are the actual interests which are centred there to be considered. Also the unwillingness must be overcome, that many persons experience very strongly, to plunge into unknown courses of life and amongst fresh people. This requires an effort that all cannot make, and also a courage that all do not possess.

It has also been suggested, that the propensity to quickly form habits, whether of action, or motion, or custom, depends on this faculty. Sufficient facts, however, have not been collected on this subject to justify any strong opinion. Habit, however, is a matter of first-class importance: and assuredly the stability of society depends enormously upon it. The stability for example, of retail trade almost entirely depends upon it. There is a force within us prompting us to return where we have been, and to do those things which we have done, unless there is some actual reason to the contrary, and I incline to the idea that this impulse is communicated by this faculty. Thus it will be seen that habit is an eminently conservative principle, tending to give continuity to our proceedings. We wind our watch sometimes almost unconsciously, merely because we have been accustomed on other occasions to perform this work at that time. It is not necessary to go into this

matter in any detail, but I think it will astonish any thoughtful mind that will pursue the subject, into what a vast number of important matters this function of habit enters, and the great change the withdrawal of such a principle would work. Nothing finds its place in the mind of man however without a reason, or is unrepresented by its parent faculty. The faculty of Concentrativeness then, fixes our mind firmly upon an object, or an idea, or a function, and we do not depart from it lightly, and I think it very probable that this unconscious Concentration leads us to repeat again and again that which we have done satisfactorily before. This is a matter, however, upon which more facts should be collected, and to which more study should be given.

## *Love of Life*

The existence in some men of an overwhelming Fear of Death, and in others of an ardent and extraordinary Love of Life, has been much discussed, and some have even sought to find the seat of these mental conditions in a separate faculty of the mind, planted there to produce them. No important facts, however, have hitherto been produced upon which to found such an opinion.

But it is an undoubted fact, that the Fear of Death, and the Love of Life, though they exist in every breast, do not glow with equal force in the minds of all. All possess them in a degree, but by no means equally. That they have therefore their seat in the mind, and vary with the structure of the mind, seems too clear to be doubted. But how then do the Fear of Death

and Love of Life arise, if not by means of a faculty implanted for this purpose?

That fear of every kind arises from the faculty of Caution all admit. We have already considered why this faculty was implanted in the mind, and its mode of operation, and the absolute necessity that existed for its creation. This faculty of Caution then seems absolutely sufficient to implant in man the fear of Death, the great destroyer. Add to this the Intellectual Faculties, and the groundwork for this fear seems firmly fixed. The Intellectual Faculties of the most stupid man bring him to the clear conclusion that he must certainly die. His Caution fills him with fear; what more is wanted? There is the gulf, and he is certain to drop into it. This fear surely requires no fresh machinery for its production.

But why then is it, that this fear, being grounded upon so plain evidence, is not equal in all? This fact is explained by two reasons. First, all men have not an equal amount of Caution, and consequently have not an equal amount of fear. Some men tremble at a shadow, and some are heedless, and see no danger anywhere till misfortune or ruin actually falls upon them. We can thus see how fear is unequally bestowed upon men. Yet this impending calamity is so great and so certain, that it must seize upon the mind of the most heedless, though not in an equal degree, or with an equally depressing force. But secondly, as we have already seen, the depressing effect of this fear, implanted by Caution, and made known by the Intellect, is purposely circumvented by the great faculty of Hope, which is planted in us to buoy up the mind against the fear of calamity of

every kind. And it enables the mind of the man largely possessed of it to put fear aside, and look to the brightness of the picture that surrounds him, and clothe even Death itself in glorious hues. We have also seen that the faculty of Combativeness plants in man a stern courage and fortitude, that stay the mind in the presence of dangers, however great, or imminent. The difference in the Fear of Death then amongst men, rests not only upon the varying amount of Caution which they possess, but also upon the amounts of Hope and Combativeness implanted in their minds to enable them to resist fear.

Now observe the joint operation of these forces. The man who is possessed of large Caution is the child and natural plaything of fear. If he also have only a small quantity of Hope (which it will be remembered is one of the mainsprings of religion), he is unrelieved by it from the oppression that weighs upon his spirit. And if he also lacks courage, what is to become of him in the presence of the impending and certain calamity of Death? Such a man is borne down by the Fear of Death; and if he has imbibed the doctrine of everlasting punishment, what is to be expected but that he will lie upon the bed of Death in a condition of mind but little removed from that of hell itself? Fortunately however, this dire combination of faculties is very infrequent, and happily for the whole human family, so also are the ghastly terrors which it implies.

The faculties of the mind therefore, above described, are sufficient to provide amply for the Fear of Death, without the intervention of any special faculty to produce this effect. But why should we for a moment suppose that the Almighty would seek

means unnecessarily to torment His Creatures upon the earth? To prevent this very thing He has on the contrary, as we have seen, planted in our minds the star of Hope. When fear is bestowed through the faculty of Caution, it is for the purpose of guarding us against impending dangers, which are capable of being circumvented; but Death cannot be put aside, and to give it any unnecessary terrors for us would be wanton torture, a thing which does not once occur in the whole structure of nature.

But observe the other portion of this question. Why is it that many men have a great and overmastering Love of Life, whilst by the depressed man, it is scarcely counted worth possessing? The answer is that to the one man—life is happiness, and to the other man—the best of it is little more than the absence of pain and apprehension. We have just seen the condition of the depressed man, and how his malady arises. But how then do this happiness, and the Love of Life that flows from it, arise? They arise from a bright and well-balanced, though not necessarily profound Intellect; and from the courage conferred by good Combativeness; and from strong Conscientiousness; but most of all and chiefly from an abundant faculty of Hope; and from the negative quality of being possessed of only a moderate amount of Cautiousness.

Observe how these forces work together. The man with a well-balanced judgment, even if it be not very powerful, takes a steady view of his surroundings, and runs himself into few difficulties by acts of silliness. The relief from trouble that is thus produced adds greatly to his happiness. His courage conferred by Combativeness gives him power to face

such dangers and difficulties as do arise, without being depressed by them. He has even a certain pleasure in meeting opponents, and striking out for what he deems right. His Conscientiousness makes him just, and considerate to all men, and deprives him of all enemies save the evil-minded, and he does not regard these much. The comparative smallness of his Caution also aids him. He is not tormented by phantoms of fear, and is content to meet evils when they arise. But the great crowning glory of his life is Hope. I do not speak of that sort of hope which arises from reason, which can point out good and certain grounds for hope. That would not avail him, for it would just as frequently point out grounds for fear. But I speak of that sort of hope which is born of the faculty of Hope—that mellow view of life—that sunny radiance of expectation—that glow of anticipation that exalts the spirit, and fills the future with indefinite joys. He who is possessed of this faculty in abundance sees pleasure in all things, hopes even against hope, and surmounts misfortune by fresh hopes of good yet to come. To such a one Life is sweet, and Death, which is its certain termination, is relegated to the background, as if it were something not applicable to him. Surely such a one has got within himself, in the faculties we have discussed, a Love of Life that rises superior even to the Fear of Death. Such people are perhaps as scarce as those who are borne down by the Fear of Death; and it is well so, for such a frame of mind is unreal, and that which is unreal is not for the good of man. But this is not the point I am at present discussing. We have here the Love of Life; and in the construction of the human mind, when any mental necessity is

already sufficiently provided for, there is never any duplication of power. Nature wastes nothing, does nothing without a cause. Why then should we expect a faculty specially provided for the Love of Life, or feel disappointed when we cannot find it? Love of Life arising from any other cause than the happiness which life presents to us would be of no service; and if extreme Fear of Death were to spring up in the minds of those who were deficient in it, the misfortune would amount to calamity.

## *Animals*

The comparative study of mind is a subject of most captivating interest. But it is not a subject that could be satisfactorily dealt with in a short space; and as it really lies outside the scope of my present work, I have found it necessary to omit it entirely. The study of the mind of the dog however, as compared with that of man, is a subject of such interest, that I should much like to see it dealt with and elucidated, so far as the materials available would permit. A study of the mind of the bee and of the ant are also most engaging and profitable subjects, for which abundant material has been collected.

# CHAPTER XIX

# IS THE LAW OF CONSCIENCE A LAW FOR EARTH ALONE; OR DOES IT GUIDE THE COUNCILS OF THE ALMIGHTY?

## CHAPTER XIX

### HOW, AND WHY, EVIL WAS INTRODUCED UPON THE EARTH

> The widow is defrauded: the orphan is oppressed: the weak are driven to the wall: the evil-doer flourisheth "like the green bay tree." How is this? Is it indeed the Almighty who guides and directs all these things? If not how is it that they occur? These are questions that I do not think I go too far when I say, assail the mind of every man.

It has been my desire in the foregoing pages, to trace the nature of the various evils that assail the race of man, and the origin of evil in the human mind. Had the plan of the Almighty been to prevent evil by continual intervention in the affairs of earth, it is obvious that entirely different machinery would have been erected, from that which has actually been set up. Or in such circumstances, possibly no machinery would have been required. All the conduct and acts of men would in such case have been guided from the outside, and by an unseen hand, and not by the man himself; and the conduct would not have been the conduct of the man, but that of his Creator. It is plain however, that no such plan as this entered into the design of the Creator. The design adopted by Him on the contrary, evidently

was to construct man in the manner which He judged best for him, and so to place him, that he could put to use all the functions and capacities with which he was endowed. I cannot see how it is possible that this plan can strike any one with surprise. Any departure from it in fact, must have reduced man to the condition of a mere puppet. It is clear however that man is no puppet, but in all that he does obeys and carries into operation the faculties and functions that were planted within him. Had it been otherwise, and had the Almighty assumed to act for men, assuredly there could have been no evil; unless indeed the Creator Himself were evil. Neither would man have been man: and human conduct would have been but another name for the acts of the Almighty. No such design however has been adopted; and man has been planted upon the earth, as an independent being, to run his course and perform his work, according to the plan upon which he has been formed.

> It is plain then, that both to man and his Creator, the nature and efficiency of this plan were of absorbing importance. The happiness of man, and the responsibility of the Creator were both irretrievably involved in the wisdom of this design.

Everything that is constructed upon earth is formed of materials; and the materials of which the human mind is formed are principles. But all materials are alike capable of being used for good purposes and for bad. A man who is constructing a house, may seize a batten, and with it slay his brother. Are battens therefore to be eschewed, and houses reprobated? Nonsense like this is not entertained

when discussing practical affairs. Neither, it is clear, do such considerations weigh with the Almighty. If the mind of man is to be constructed, there is no hesitation in the use of the necessary materials. In coming to earth, the materials that are to be used must be suitable to earth, and must correspond with the requirements of it.

We find, accordingly, that man is endowed with the principle of Combativeness, and with the astounding principle of Destructiveness. The absolute necessity for these, if man is to survive upon the earth, and hold his place in it, has already been discussed. But Combativeness and Destructiveness are capable of being used to trample underfoot all the laws of justice and of honor, and to plunge men into a sea of misery, cruelty, and oppression. Are they therefore not to be used? The Almighty thought otherwise. Like the batten, they were necessary to the structure, and were without hesitation placed in it.

But the introduction of the principle of Destructiveness was no such dire addition to the mind as might at first sight appear. No doubt it is a terrible propensity, and capable of the most shocking abuse; but in it is contained a germ calculated to rival even Conscientiousness itself, in the beneficent work of suppressing vice, and promoting virtue. It is true its force and power in these respects have not yet become fully realised. The world has not yet, even those parts most advanced, arrived at that state of civilisation and experience requisite to the full and practical application of this principle, towards these all-important ends. The world however is on the march, and by and by every capacity of the human mind will be put to full work, to accomplish all their

purposes, and this great principle amongst the rest.

It was necessary that man should be endowed with the power to acquire property and possessions, and to construct for himself all those things that were necessary and fitting for his life and enjoyment; and we find him accordingly endowed with the principles of Acquisitiveness, Constructiveness, and Imitation. But Acquisitiveness may lead to theft, and fraud, and a flood of other vices; and Constructiveness may be used to construct that which is evil, as well as that which is good; and men may Imitate that which is evil, and leave the good uncopied. Man was to be formed however, and these principles being essential to him, were planted within him, and all consequences were accepted.

It was necessary that man, to fulfil his destiny on earth, should be gifted with the principle of self-respect, that he might hold his head erect, amongst his fellows, and dominate the earth, of which he was to be the possessor, and take up and assert his position as its lord and master. Hence he was endowed with the principle of Self Esteem. But Self Esteem is the main groundwork and basis of ambition, and ambition may lead alike to acts the most noble and heroic, and to deeds of crime the most debased and brutal. That which was necessary however was done, and this principle was implanted in the human mind.

It was necessary that man should be gifted with the power to keep his own counsel, and refrain from uttering all his thoughts and imaginings; and the principle of Secretiveness was bestowed upon him, to enable him to do so. But Secretiveness may lead

to intrigue, hypocrisy, and every mean and indirect device. It was necessary to man however, and it was implanted in him.

It was necessary that man should be endowed with the principle of Wonder, that he might be guided to make those researches necessary to his happiness; and with Faith, that he might embrace and act upon all that was true and right. But Wonder may lead to vain and empty curiosity, and Faith to the embracing of prejudices the most ghastly, and of superstitions the most abhorrent. Man could not exist and be happy however, without these principles, and they were accordingly bestowed upon him in the faculty of Wonder.

In order that man should be discreet and circumspect, and should be in a position to rule his life in prudence, and avoid the dangers that assail him on every side, it was necessary to plant in his mind the principle of Caution. But Caution leads to fear; and fears may not only swallow up happiness in misery and dread, but men may fear to do that which is right, as well as that which is wrong. The principle however was all-essential, and it was consequently bestowed.

It was necessary that man should be fitted for social intercourse, and the enjoyments of social life, and should be free from brusqueness and incivility; and to meet these essential ends, the principles of Adhesiveness and Love of Approbation were conferred upon him. But Love of Approbation may lead to vanity, and even tend towards hypocrisy, and many mean and shabby qualities; and even the beautiful principle of Adhesiveness may be abused; but here as elsewhere, that which was needed was

done, and these principles were adopted and planted in man.

The principles of Wit and Ideality were necessary to gladden the heart of man, and fit him for joy and pleasure, but these principles often lead to frivolity, and even worse. They were however found by the Almighty to be for the good of man, and were bestowed upon him accordingly.

In order that man might live, it was necessary to him that he should eat and drink, and the faculty of Alimentiveness was accordingly planted in him to enable him to do so. But this gift may lead to gluttony, and all the gross abuses of drink and opium. But what then? Is man neither to eat nor to drink? The Creator determined that he should do both, and this propensity was accordingly conferred upon him.

But the needs of the human race did not end here. It was necessary that man should increase upon the earth, spread over it, and possess it. And Death having been accepted as the great basis of creation, it was no less necessary, that as one generation of men passed away another should arise to take its place. To attain these necessary ends, the faculty of Amativeness was implanted in the human mind. But from Amativeness may flow licentiousness, and a flood of degrading crimes and vices. What then? Must the race of man perish? This did not enter into the plan of the Creator; and this propensity was accordingly planted in the human mind.

It was necessary that the offspring of the human family should have the nurture and protection of loving parents; and to produce this end, the principle of Philoprogenitiveness was conferred upon man.

But great love, like great hatred, sometimes leads its possessor into crime. What desperate deeds have men not committed, in the hope of benefiting their children or establishing their families. The end however, was to be attained, and the necessary means were taken to produce it.

In order that men should submit to necessary government, and should willingly bow their proud heads to the claims of just authority, it was necessary that they should be gifted with the principle of Veneration for those in authority and power. But from this principle may spring in abundance base servitude to vile, bloody, and degrading superstitions; and devotion also may extend to the unworthy, as well as to the good. What was necessary however was done, and the faculty of Veneration was implanted in the human mind.

> Here then we have clearly before us, the introduction of evil upon the earth; and that by the hand of the Almighty Himself.

Let it not be supposed that this principle is subversive of religion, or of devotion to the Creator. Far from it. It is on the contrary, a principle accepted by the Christian religion, and forms a striking feature in it. This proposition is stated by Isaiah in the following words,—"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Who is he then that will lift his finger up against the Almighty, or charge Him in this matter either with crime or folly?

The great Master Builder who framed the human mind, knew the materials in which He worked. But some may say—Why then did He not use in the work principles incapable of any abuse? But where

then are these principles? Let them be produced. When we can find wood that would serve to make a crutch, but could not be used to slay a man, we may expect to find such principles as these, but not till then. All possible principles were known to the Creator, in full detail, not only those which have been discovered by man, but also all the undiscovered depths of science, and of knowledge. Who then will undertake to say, that He did not seek Him out the fittest materials to carry to fruition all His purposes, or charge Him with incompetence? Truly human presumption is capable of much, but surely it must stay itself at this bound, and stand in awe at this barrier!

> But the Creator did not halt here, or stay His hand at the introduction of evil upon the earth. Evil was introduced, but it was no part of His plan that it should prevail.

In order that man might grasp the situation in which he stood; might perceive the results of uncontrolled passions; might realise the consequences of acts of violence, deceit, and fraud; and might firmly grasp the advantages and beauties of honour, honesty, and truth, the Almighty planted in him the glorious faculties of Reason. Illuminated, raised, and ennobled by this bright light, brutality and lust were no longer to appear glorious in his sight. All earthly things were to fall into that arrangement of order, that springs from convenience and necessity. The hand that would commit a deed of rapine, or of violence, was to be stayed by a clear prevision of the consequences to flow from such an act. Virtue was also to be appreciated as the guide to happiness, and the real route for those who sought it. Peace and

justice were to be recognised as the highway to profit and to pleasure, and evil-doing the direct route to misery. In other words, in order that man might use his faculties for virtue, and control them when they led towards vice, the Almighty planted in him the sublime guiding light of wisdom. If man be wise what more is wanted? The light of wisdom then is a grand unsullied gift, conferred upon man direct from the hand of the Creator Himself. Under its guidance the faculties conferred upon him were to be used for those high ends for which they were created, and vile abuses of these gifts were to be eschewed and reprobated, as contrary to sound reason and to sense.

This might be supposed sufficient to guide men aright; but the force of human passions and desires were well weighed in the balances, and more was found necessary, and what was necessary was bestowed. Benevolence, that beautiful gem of human character, was planted in the mind of man, leading his thoughts from himself to others, and requiring from him protection to the helpless, and mercy for the vanquished. Man might desire to give cruel force to his passions, to unchain the fierce impulses of his mind; he might wish to feed his lust regardless of the misery of his fellows; but here was an impulse to stay his hand, and curb his desires. Here was a fresh and powerful force impelling him to take his pleasure in doing good, and in conferring bounties and benefits upon others. This new gift was in no way to interfere with the power for good of the faculty of Destructiveness. The noble virtue of holy indignation was to remain intact, but cruelty in all its forms was to be abhorred. The base vice of

vengeance was to be stayed, and the thirst for oppression was to be assuaged.

The joy and pleasure of man was no less a care to his Creator than the things of necessity. These were sought out and provided for, not only in the gifts of Wit and Ideality, but in that wonderful, that glorious faculty of Hope. Man had been created mortal, and Death with all its pains and sorrows, was certain. How could he, with this great gulf yawning at his feet, laugh and be merry, and rejoice in the beauties and bounties that surrounded him, and partake freely of the joys and pleasures for which he was so carefully fitted, and for which the means were so thoughtfully provided? He was an Intellectual creature, and could not conceal from himself the fate that at no distant date awaited him. To avoid this abiding terror, and also to make him happy even in misfortune, to gladden his heart, and cheer him on his way, Hope, a gift of joy from heaven itself, was planted in his spirit. So potent was its cheerful and bright impulse to be, that the fear of Death itself was to be swallowed up by it, and man was to be happy, even with the knowledge that he lived in Death.

Also, to complete their happiness, men were drawn together in the intimacies and sympathies of life, by the bond of love, the great antidote to selfishness, and the mainstay of human happiness. These inestimable blessings were conferred upon them in the faculties of Adhesiveness, Amativeness, and Philoprogenitiveness. The family hearth was lighted up by the soft and mellow influence of domestic ties. The love of the wife was added to the claims of paternity; and the quiet and peaceful pleasures of

the home were to draw men's minds away from the ruder cares of life, and cultivate all the best and noblest instincts of their character.

All the faculties implanted in man were then, as we have seen, planted there to inspire him with the useful and virtuous powers which they severally embodied. Each was a force to work for good. And if it was true that each was capable of abuse, it was none the less true that each was a potent power working steadily for the control of all the others, and checking their unhealthy action.

One would have thought that all these things were surely sufficient to make man wise in the exercise of his powers. But He who weighed out and balanced all human capacities, knew that it was otherwise. One great and matchless influence yet remained to be bestowed. To give him that which he yet required, nothing less was wanting, than that the voice of the Almighty Himself should be planted within him. It was necessary that he should be told at every parting of the ways, by which path he should travel, in order to avoid the pitfalls of vice and misery, that were strewn around him. Even this guiding voice then, was not withheld from him. It was planted within him, in the faculty of Conscientiousness. Could more have been done to keep him in the path of honour and of rectitude? Yet even more was done. The voice of Conscience was accompanied by the pangs of remorse, for all those who failed to be guided by its requirements: for certainly the pain of evil-doing is never spared to man. This is a principle that enters largely into the design of the Almighty for the government of men; and stands next in importance to Conscientiousness itself, in the

machinery erected for the promotion of virtue, and the control of vice upon the earth.

### *Variety*

> We see then that the design of the human mind (like that of the starry firmament) is one of balance. All the principles of which it is composed are liable to be used for evil, as well as for good. To control the evil use of these principles then, and yet leave them in full power for every useful purpose, is the plan acted upon throughout. And the weight and power of these various propulsions, are so adjusted as to control the most dangerous principles, and render them capable of performing the most essential duties. But why then, it may be asked, does evil arise from them? If they be balanced to perfection, how is it then that man, their possessor, is not perfect? No more pertinent question could be asked, nor any requiring more careful consideration.

It is certain that none of us can claim, either for ourselves, or for any one with whom we may have been acquainted, absolute perfection. Still, I think most of us will be able to claim that, in passing through life, we have met one or two, of whom we could truthfully say that they were almost perfect. It may be only one in a lifetime, but yet there may be just one, the beauty of whose character has claimed our almost unqualified admiration. Here then, in this one case, the balance has been almost perfect. The failings have been few, and perhaps have "leant to virtue's side." The fact however,

that there are such people, however few in number they may be, shows how the balance works, and illustrates the possibility even of perfection in it. If it be possible to be almost perfect even in a rare case, wherein lies the impossibility, at least in theory, of absolute perfection? Nor would I care to hazard the statement that no perfect man has ever been produced. It is certain however, that so far as our personal experience extends, no perfect man has ever crossed our path. How then is this the case? How is it that the Almighty in His wisdom, has not framed man upon a perfect standard, and thus shut out from the world for ever all crime and folly? We cannot claim a power to plunge into the very basis of the Almighty counsels. There are depths here that no man can fully fathom, but we can at least see enough to make us grateful to Him that it was not so ordained.

The principle of Variety pervades all the works of nature. In the forest we see each tree bringing forth leaves after its kind, and the leaves of each tree appear, until carefully examined, to be all alike. Yet in all the forest no two leaves can be found which are perfectly similar. The same principle prevails in regard to animals of every kind. And when we pass from earth to an examination of the heavenly bodies, we can see the same principle, of perhaps infinite Variety, prevailing there also. Why this is so we cannot tell. It may even be that the whole system of creation is founded upon a principle, unknown to us, that requires this universal reign of Variety, and renders complete uniformity impossible. To seek to push this matter further would be folly: but when we see one great principle pervading all creation, and

reaching through its entire substance, from the nearest and smallest item of it to the most distant and the most stupendous, to conclude that such an all-pervading feature was produced without a reason, would be to controvert all the laws of nature with which we are acquainted. Nothing can surely be more certain than that there is not only a reason, but a good and sufficient reason, why it should be so.

But how then does this principle of universal Variety affect the subject with which we are at present concerned? Might we not conceive that a perfect standard of manhood could have been set up, and adhered to throughout? Yes, we could indeed conceive of such a possibility, though it would be contrary to the principle pervading all nature. But had it pleased the Creator thus to construct man, we can clearly see that the results to us must have been most appalling. This I think will be evident on a little reflection.

We have often heard of Mahomet's coffin, supposed to be suspended between heaven and earth. This fable may serve as an illustration. If we could indeed imagine such a thing suspended in the air in absolute balance, the attraction which drew it upwards exactly counteracted by the attraction of gravitation which drew it downwards, we would indeed have an illustration of a perfect balance. It is manifest however, that the weight of a single hair cast upon it would upset the balance, and it would fall to the earth. Now if we suppose the standard of a perfect man to be erected,—a man whose faculties are all so perfectly balanced and adjusted, that absolute perfection is the result—it must follow that the smallest departure from that perfect adjustment,

would be a departure from the balance, and a departure also from that perfection which it secured. The necessary consequence therefore follows, that if this perfection were to be communicated to the whole race of man, every man must be produced in absolute correspondence with the standard. In other words, each and every man must be precisely alike. The smallest variation in any part, from the model, would disturb the balance, like the hair cast upon the coffin, and evil must inevitably thus be introduced upon the earth.

The price then which must have been paid to secure absolute perfection, would have been the perfect mental similarity of every man born into life. But who could fully fathom the consequences of such a state? This dead level of existence would surely press upon the spirits, and reduce life to a nightmare of monotony. Every man would think precisely alike on every subject. There would be no longer any use in asking any man his opinion upon any subject. All would be of the same opinion. No longer would it be a pleasure to man to exchange his views with his fellows, or to break a lance with his companions in the polemics of the hour. There would be no polemics. To state a proposition would be sufficient, all would agree, since all would think alike. Conversation would be heavy, and pall upon the mind, if indeed it did not almost entirely cease. Men's minds being perfect, and their mental sight just, in a few sentences the point would have been reached in perfect agreement, and the matter would end. It is true that this principle of mental identity, would not necessarily imply also *physical* similarity. Each man would still retain no doubt his distinctive

physical personality, and even this would be a relief. But this would not be a blessing without alloy. It is true, that each eye forms its own beauty, but here all eyes would see alike. All men, and all women, would love and desire the same object. Here no doubt we are dealing with perfect creatures, and the pain which each might experience, since all could not possess, would be borne in perfect peace, and with the most complete resignation. It would be none the less, however, on that account, a very real pain and sorrow. The occupations of all would be alike, so far as duty permitted that each should pursue his own individual pleasure. It is very true that the growth of civilisation would not be the slow and painful product of long experience, and lessons learned in sorrow. It would be instant and complete: but at what a price it would be purchased! All the legitimate and beautiful virtues of life, would no doubt be enjoyed to the full, but they would be mere matters of course. All enterprises would be rendered so easy that the joys of effort would be wanting to a great degree. There would be a world certainly, but not our world. All would have the same depth of affection, none more, none less. The objects of our affection would all have the same mental characteristics. All men would have the same measure of ability. There would be no longer the necessity for judging of the capacity of any man, since all would be equally capable and competent. And each man would be equally good upon every subject, and at every kind of work. But I feel as if I were writing a fairy tale, rather than discussing seriously a serious subject. I am reminded of the benevolent hell that good kind people sometimes

take so much delight in setting up, where men play at cards, with great mirth and laughter, to all eternity, without rest, relaxation, or variety. Certainly the occupation here however, would have been more serious work, and would have been far from lasting to all eternity: but I fear the monotony of it would have gnawn like a canker. This mode of existence was not however thought by our Creator suitable for us; nor do we know in what respect it might have been at variance with those great designs that must have actuated our creation. But how can we regret the non-realisation of such a condition? Imperfection nevertheless is the price at which deliverance from it is purchased. It is true however, that our very imperfections, if we seek to surmount them, our very misfortunes even, as we overcome them, lead often both to pleasure and to profit. They at least make our lives full, and exercise our faculties; and happiness flows from the use of all our functions, and not from apathy and monotony. We may differ in thought, feeling, and sentiment, but such difference is far from being an unmixed evil, since it leads directly to the exercise of all our powers and faculties, and drives away ennui, the greatest enemy to human enjoyment.

### *Balance*

But, it may be asked,—If we must abandon all idea of absolute perfection, if the mind of man must be bounded, between a near approach to perfection on the one hand, and a wide departure from it on the other, why at least might not the condition of the average man have been

raised, and thus the race have been made more worthy?

This question indeed is a very crucial one, and goes into the very marrow of the condition of human existence. The moment the principle of perfection is departed from, the principle of imperfection must be accepted. But does the acceptance of the principle of imperfection, necessarily require that the condition of the average man should fall below that of honesty?

We have seen that the introduction of variety was decided upon, and we have not failed to appreciate the imperative necessity for it. But variety implied imperfection. Human virtue then must oscillate between two points, the highest of which would be perfection, and the lowest of which must be sufficiently removed from perfection, to secure that complete variety which was necessary. As we have seen throughout, the Creator does nothing by halves. When a principle is adopted, it is adopted boldly. There are no makeshifts and weak compromises in the works of the Almighty. If a thing be necessary, it is done, and all the consequences of it follow. Who is it then that will undertake to say, that the sphere within which this oscillation takes place, is too great, and is more than sufficient to secure the effect that is required? But, if any one be bold enough to make this statement, we cannot accept his mere averment as of weight. Upon what does he found his opinion?

We can see that the high-water line almost touches perfection, and we cannot even aver that the highest summit is never reached. How much divergence then from perfection is necessary, in order to secure

the measure of variety that the design of the Creator required? He would be a hardy man who would attempt to draw this line. If he did so, where would be the data upon which he would ground his opinion? I do not think I go too far, when I say that in our present state of knowledge he would have no data; and that his opinion therefore would be entirely worthless. But in order to fix the condition of the average man, this line of divergence from perfection must be marked out; for the average man is he who lies midway between it and the highest degree of perfection attainable by the human creature. When the highest point and the lowest point are fixed, the average point fixes itself.

We must sorrowfully admit, that the average point does not produce a man of much moral merit. If we measure his moral standard for example, by his action upon the council of a corporation, or other public body, we will find him to be a dishonest man. This is a solemn statement to make, but who will challenge it?

> There is a consideration however, lying at the root of this whole subject, which seems to me to fully explain the lowness of this average standard of Balance.

In estimating the act of the Creator in fixing this standard of Balance, we must not lose sight of the fact that man was not created for his infancy only, but for his youth, manhood, and old age also. How many thousands or millions of years the race of man may run, we cannot tell; but we know that it is yet young. But can we expect from the child the sense of the youth, or from the youth the maturity and experience of manhood, or from the man in all

his strength the mellowed wisdom of his later years? The race of man is in its childhood, just emerging from the barbarism of ignorance and inexperience. We cannot in fact claim even for its most advanced races, more than that they have planted their feet firmly upon the first rung of a long ladder, leading to the ultimate civilisation of which they are capable. Are we then to conclude, that because the standard fixed seems to us too low for the human infant, it will therefore prove insufficient for the man, when developed and matured? I think this would be a rash position to assume. Even within the trifling time to which human history penetrates, we can see the growth of experience to be marked and steady. We are not now amused, as the ancient Romans were in the zenith of their power and glory, by the gladiatorial show, in which human creatures fought naked to the death before surrounding thousands, to gladden and enliven the living masses in the amphitheatre by their deeds of prowess and their expiring agonies. Neither are we any longer transported with delight in seeing victims tossed to the ravenous beasts, brought with trouble and cost from their native jungles, that their ferocious instincts might gladden our hearts by preying upon their victims before our eyes. Neither are we any longer gratified by the flames that devour our fellow-men because they fail to bow their minds at our dictation. Since so short a time then, has made so great a change, who will limit the changes that future ages and greater experience have in store for the race of man?

But to conclude that the standard erected by the Almighty is too low, it would be necessary to show, that when man shall have attained his full stature,

and all the knowledge and experience of which he is capable, this standard will yet remain insufficient. Who then will show this? And on what grounds will he base his judgment? But this must be shown before the act of the Almighty can be impeached. It was evidently the design of the Creator to form man once for all. There was to be no second creation. As he was created, so he was to run his course to the end. As to us, our plain duty here is to benefit by experience, and attain some measure of wisdom, rather than cast reproach upon Him who formed us, grounded upon nothing, if not indeed upon our own ignorance. The argument to be drawn from the uniform wisdom of the Creator surely justifies us in concluding, that the points of difference amongst men are precisely those which were found to be necessary, in order to secure that variety in thought and, conduct requisite for our happiness and ultimate good. If man had been so formed as to raise his infancy nearer to perfection, who will say that he might not have been less fitted for the enjoyment of his maturity? For we cannot shut our eyes to the plain and palpable fact, that the Creator, who saw the end from the beginning, did not create man for the sole benefit of any particular generation or race; but with a great end in view, comprising all human time, and embracing and providing for the greatest good of the whole family of man.

Great and glorious as is the human Conscience, and bright as is the career it has yet to run in guiding men to virtue, I think there can be no doubt, that the ultimate elevation of our race must be achieved almost more by the cultivation and use of the Intellectual Faculties, than even by Conscience itself.

Let man but realise that his personal advantage actually lies in rectitude, and consideration for the rights of others, and the work will be well under way. This opinion is grounded upon the belief that a great deal of our unhappiness arises from a misconception of that in which our happiness consists. So long as we do not fully understand where our pleasures really lie, how indeed can we pursue them either with intelligence or success? But there are undoubtedly faculties, strong in the mind of the average man, which are capable, if rightly understood, of bringing him much nearer to the standard of perfection, than most persons at present would be disposed to think possible. And this when it comes about, will be achieved without any infringement upon the principle of variety, and will not imply the wearing monotony of perfect similarity.

### *The Unfortunate*

> But if man has been so framed as to bring happiness to the great majority of the race, What is to be said in regard to the unfortunate? what is to be said even of those whose lot it was to dwell upon the earth in the period of its ignorance and barbarity?

No question could be more difficult to approach than this. But in dealing with a subject so serious, nothing should be shrunk from or avoided. The admission must be frankly made, that the works of nature are bold, and that in its great designs the interests of individuals are not regarded. We see unhappy children born into the world deformed in body, and doomed to a life of pain and sorrow; but

even this misfortune, terrible as it is, does not approach in its distresses the condition of him who enters life in a state of mental decrepitude and moral turpitude. The fate of the man who is ushered into life deformed in body is sadly to be deplored. He is in no way to blame for his condition, and yet he must endure it. But the condition of the man who is morally deformed is incalculably worse, nor is he in any way more responsible for the sad state in which he finds himself.

Are these things then done or permitted by the Almighty in malice, and because He takes delight in human sorrow. Far from it. When a principle however is adopted, it is inflexible and all the consequences of it, however painful and sad, must be accepted. If we cannot in our present state of knowledge fully explain these things, we must at least enquire into the causes and reasons that rule in them; and we can see with great clearness that they spring from a great and sufficient cause.

The principle of Death has as we have seen, been accepted with all its consequences. But how does this decree of Death affect the principle in hand? Not only does it affect it, but it is the direct cause of it. In order to produce Death, there must be a weakening of the human functions. Every creature therefore who is born into the world, has in his person certain weak points which are destined in the end to produce his Death. Sometimes the collapse comes quickly, when to all appearance the person is in the possession of perfect health. He is not really in that condition however. The disease is at work but only affects perhaps one organ noticeably; but if that organ be a vital one the collapse of it often causes immediate

Death. Some on the other hand are afflicted in many ways, and general weakness brings them gradually down, before the vital powers become extinct. In order to produce Death however, in every case inefficiency of the body must supervene. But to produce a child healthy and normal in mind and body, requires health and vitality to be good on the part of both its parents. But as the seed of Death is planted in every man, this state of perfect health cannot always be secured, and children deformed in mind, and deformed in body, are necessarily the occasional consequences of it. This is a physical defect, for who could suppose the soul of a man to be deformed? The brain, the organ of the mind, is after all but matter, and the nerves which flow from it and connect its powers to every part of the body, are the same. These are as liable to disease as any other portions of the human structure; and, that latent weakness in these, as in other portions of the body, should produce certain defects in the children cannot surprise us. In fact if it were otherwise our surprise must have been much greater. Functions must be perfect in order to produce perfect results; and it is to be expected that functions which are imperfect must produce imperfect results. The only remedy then for these sad afflictions would be the abolition of Death. But Death is at the very root of all things, and cannot be abolished. There is no more terrible picture in all the course of nature, than this sad consequence of Death. The man who is born into the world a normal creature, has much before him in which he can rejoice. Even he who is afflicted in body only has often much to comfort him; but the poor fellow who is born with abnormal mental

faculties, whose life is cursed with a proclivity to crime, is of all men the most miserable. Even the sympathy of his fellow-men is shut out from him, and he is worse off than the beasts of the field.

The principle of variety above referred to, does not come in here. Variety is a principle of nature, and consequently does not produce abnormal results. It is a principle of creation, working within certain defined normal limits; but the unfortunates lie outside the lowest line of normal action.

All men who are so framed however are not idiotic. Neither are all such mad. The poor wretch who passes most of his years in repeated imprisonments however, generally belongs to this class. The line of man's responsibility to man however, must be drawn at some point; and it is not possible always to draw it correctly. Nor am I sure that the principles upon which it should be drawn are well understood. The contemplation of these things however, should for ever shut out from the human mind all thought of vengeance. Crime must be repressed, and society protected, but not by way of vengeance.

What a proposition must have presented itself to the Creator! Thus and thus can We create man. Is it better that he should be created or not? The fact that man was created, answers this proposition in the affirmative. Nor are we surprised at this. Such cases of abnormal birth, as regards either mind or body, are but few relatively, though they may be large in the aggregate. Still though it is so, the fact remains that the decree of Death, with all its results, is unbending and seems unpitying. This great principle then — the principle of the greatest good to the great body of the race—clearly prevails through-

out and individuals are disregarded, those who suffered in the early ages of barbarism and ignorance amongst the rest.

These reasons are no doubt grand and masterful, but we do not possess at present knowledge fully enabling us to judge of them. We can see the effects clearly; but we cannot judge fully, either of the fundamental reasons lying at the root of Death, or of the means which we are authorised to expect, must have been taken to set right the evils arising from it to individuals. For it appears to me certain, judging from the whole analogy of the works of the Creator, that these suffering creatures are not really more unfortunate than others. We are considering here the works of a Being of so evident majesty and beneficence, that I can only see in these things a conclusive argument that life does not end here, and that there is yet a future, in which injustices such as these shall be redressed. The man that impeaches the act of the Creator here, must as his basis of attack, show that a future life is actually impossible. So far as I am aware however, no man has ever attempted to establish such a proposition. He who establishes it will however show, that the unfortunate creatures born to a course of crime, and consequent misery, are for ever without redress.

We can see another instance of the boldness with which the most striking and far-reaching principles are accepted, in the institution of physical pain. Nothing is more grievous than pain, and yet nothing is more necessary. Without pain we would not know how to take care of ourselves, and preserve health and life. Pain is the warning planted within us, that claims attention to injury or disease. Is it

inflicted then through malice or wantonness? The very contrary. It is granted because it is a necessary element to our very existence, and pain therefore is not spared to us.

Through all these things then, deep, mysterious, and even appalling, we can see a thread of masterly wisdom, winding its course unbroken to the end. If we cannot indeed see the very end, we can see this thread as far as our eyes can penetrate; and its course is so useful, so essential, and is guided with so great beneficence and skill, that we are justified in our conclusion that it reaches to the very end.

### *Man's Responsibility*

> And yet there are not wanting those, in multitudes, good men too, who can believe that the Almighty glories and triumphs in the eternal torment of His own creatures!

The responsibility of man to man, as we have already seen, rests upon an entirely different basis from that of the responsibility of the creature to his Creator. When a man is born upon the earth, he finds himself surrounded by other men. It is his duty to conduct himself in such a way as not to cause injury to those amongst whom he dwells. They have a right to require this at his hand. And he on his part, has a right to require of others, that they shall so conduct their lives as not to cause him damage or distress. These are natural rights that are everywhere admitted. Men are in no way responsible for the acts of other men. They neither made them, nor were they gifted with any power to alter their instincts or passions. The right then

that inherently exists in man, to defend himself from acts of injustice, or physical damage, is universally admitted. There however his rights end. He has a right to punish even with death, if that extreme penalty be found really necessary: but he has no right to enter upon a career of vengeance. Punishment has the simple object of repressing crime, and of making such an example of the culprit as will deter him and others from pursuing a vicious course. Vengeance however has no such object, but is inflicted for the pure gratification of vindictiveness and passion. Punishment for evil-doing is a principle that runs steadily through all nature, pain never being spared by the Creator to evil-doers, for their own correction, and the protection of others; but vengeance has no standing before the Almighty. It is true that the difference between the two consists in the motive in obedience to which they are severally inflicted; but the motive is the principle of action, and is all important.

The position of the Creator however towards His creatures, is entirely different from that of man to his fellow; and if vengeance is an unholy principle in man, who can dare to impute it to the Almighty? Yet there are those who do so.

Lecky, in his *History of European Morals*, has the following extract, from a tract "for children and young persons," by the Rev. J. Furniss, C.S.S.R. (published *permissu superiorum*, by Duffy, Dublin and London). In describing the dungeons of hell it says: "The fifth dungeon is the red hot oven. . . . The little child is in the red hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. It beats its head

against the roof of the oven. It stamps its little feet on the floor. . . . God was very good to this child. Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God in his mercy called it out of the world in its early childhood."

What a scene! And observe who is supposed to be the author of it—the Almighty. That man is capable of much wickedness we must admit, but that he is capable of reaching the depth of infamy here imputed to the Almighty is not possible. If we could for a moment suppose a man possessed of the power to create even a worm, to eternal torment, and if we could suppose him, in a moment of wantonness, to have committed so appalling an act, what happiness could this life have in store for him afterwards? Whilst he lay upon his bed, in the watches of the night, would he not be tormented with visions of his poor worm, writhing in torment? However base his mind might be, would he not be ready to give up everything of which he was possessed, if he might only undo his act? Yet the great Creator is charged in the name of religion with this atrocious act.

Those who use such base means as these to lead men to virtue, fail to grasp the plain fact that nothing which is untrue can do good in the end. Every man has a right, however ignorant or young he may be, to true enlightenment, and such is in fact the only route to virtue and improvement. This base doctrine has indeed cursed many lives with misery and apprehension, but it has never regenerated mankind. The reason is, that it is not grounded upon reality, and is inconceivable. Men listen to it in apathy,

and turn away to pursue their schemes unaffected by it.

If such a principle as this is to be accepted, then we must abandon for ever, the idea that Conscience is not a mere earthly law. Here indeed is a picture of vengeance pure and simple. The principle of punishment has no part in this doctrine. The apology for punishment lies in the protection of society, and the improvement of the subject of it. But here society is not reached, as it has no knowledge of the proceedings. No example is made, for it falls under the observation of none. No improvement is wrought upon the victim, nor is any sought for or desired. His doom is sealed to all eternity. Vengeance upon him is the sole and only object: grim delight in his torment, and the glory that is supposed to arise from it, the only reasons. The cat and the tiger, the most cruel amongst beasts, will weary of the torture of their victim, and will at last end its pains: but God alone will never weary of presiding over the torments of His own creatures!

But this revolting doctrine is not confined to any one creed or party amongst the professors of Christianity. We are familiar for example, with the following words in the creed of Athanasius: "And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire." Or if we turn to *The Reign of Grace*, by G. Abraham Booth (Edinburgh, 1842), we find this principle set forth in all its brutal boldness; and with an honesty of purpose that leaves nothing to be desired. In speaking of the elected and the wicked he says: "These shall be monuments of sovereign grace, those of righteous vengeance, and both to the

glory of God to all eternity. . . . That Sovereign Being, who has an absolute right to do what He will with His own, having determined to create man, and to leave him to the freedom of his own will, foreseeing that he would certainly fall: of His own free distinguishing love, chose a certain number out of the apostate race of Adam, and ordained them to a participation in His grace here, and to the enjoyment of glory hereafter. In the execution of which purpose, by means in every way becoming the Diety, He determined to display and to glorify all His infinite excellences."

What a picture is here presented of a God, for us to reverence and adore! A being inflated with a consuming Love of Approbation; and a burning and undying Destructiveness, uncontrolled by the smallest particle of Benevolence, Conscientiousness, or any other virtue! In the eternal torments of His creatures His "glory" is displayed, and in their tortures He wreaks His "vengeance," "to all eternity." But this is not all. Man is placed amongst temptations that he is not fitted to resist, his Creator "foreseeing that he will certainly fall." What a picture of malevolence, selfishness and cruelty! Creatures specially called into existence by Him, to minister through all eternity to His consuming passions. "Glory"! "Vengeance"! The author of that idea, whoever he may have been, knew nothing of real glory; and to his base mind, vengeance was a virtue. The suggestion here is that a creature would have no right to complain against his Creator, if he were placed amongst temptations that he was not fitted to resist, and then tortured to all eternity because he did not resist them. It is marvellous into what

follies the mind of man is capable of being led! It might indeed be prudent to propitiate such a God as this by bloody sacrifices, but to worship Him would be impossible. He is a libel and a blasphemy upon the Eternal: and has nothing in common with that great Being who has in such enlightened wisdom, and true beneficence, arranged all things, and planted in man His own voice, to guide him through the difficulties and dangers of his life. No, so far is this from being based in truth, that all will surely recognise that the Almighty is guided by the same great law of Conscience that He has conferred upon man. And it follows as a corollary to this, that when all the course of life, both here and beyond, is taken into account, no one will be placed in a worse position than if he had never been called into being. Conscience requires this: and we can clearly see that it is in the happiness of His creatures, and not in their misery, that the Almighty takes delight. Men can make no claim to equality in happiness, but there can be no doubt that every man, even he who receives least, will receive his "penny."

### *Evolution*

It will have been observed, that I have throughout spoken of a creation having taken place. Casual readers of science may suppose that such a proposition necessarily conflicts with Mr. Darwin's theory. On the contrary, however, Mr. Darwin's theory, whether it be decided one way or the other, does not so much as touch the matter in hand.

That a creation has taken place, I am not aware

that any one of philosophical mind denies, and certainly not Mr. Darwin. There is no question of chance in the matter; nor does Mr. Darwin ever throw out any such suggestion. On the contrary he speaks in his *Origin of Species* of "the works of God," and also of "the Creator." And he is far from making the least suggestion that there was any chance, confusion, or hazard in the production of the works of nature which we observe. With him, as one would expect from a truly scientific and candid mind, all is order from the foundation to the topmost stone of the edifice. The mind of man would certainly be a marvellous machine to arrive by chance. But there is no such suggestion necessarily involved in this theory.

Amongst all the great legion of scientific enquirers, I know of none more candid than Mr. Darwin. He takes no one by surprise, and seeks to seize no unearned advantage. His sole object evidently is to ascertain truth, and all special pleading is far removed from his methods. He sets out in his *Origin of Species* by saying,—"For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived." And farther on in his book he remarks,—"Long before having arrived at this part of my work, a crowd of difficulties will have occurred to the reader. Some of them are so serious that to this day I can hardly reflect on them without being staggered; but to the best of my judgment, the greater number are only apparent, and those that are real are not, I think, fatal to my theory."

For my own part, I am free to confess that the Darwinian theory does not satisfy me; and I do not accept it, except as a most interesting hypothesis. And I am disposed to think that its rather rapid acceptance will meet with gradual modification. So far as the establishment of a capacity in animals for variations and adaptations is concerned, his facts and reasons seem clearly conclusive; but I think too little consideration has been given to the tendency that exists, and which Mr. Darwin very candidly admits to be sometimes observable, towards reversion to the old state, on a renewal of the old conditions of life. The moment Mr. Darwin seeks to draw a conclusion that these changes amount to the production of new species, the facts adduced appear to me entirely inadequate.

It is not necessary for me, however, to enter into the theory of evolution, any further than is requisite to show that it does not affect the subject-matter that I am discussing.

All that is necessary for my purpose is the occurrence of a creation, and this is amply provided for in the theory of evolution. The time, or mode, or manner of creation has no bearing upon my subject. If a cell has been created, from which all living things were ultimately derived, that cell had a Creator, and a creation has taken place, with all its results to the creatures and responsibility to the Creator.

On the assumption that creation has taken place in this way, it might take millions of years to produce man from the original cell, but the greatness or shortness of the time employed would alter nothing, either as to the effects to the creature or the Creator. The evolution theory seems to be, that a cell is pro-

duced, and diffused over the earth; the earth is prepared to receive it, and is so constituted as to produce all those influences which are necessary to produce a man by means of the cell. The necessary consequence then is the production of a man. The man so produced is as much the work of the Creator, as if he had been created at once, as his parent the cell was.

Let me illustrate this by an acorn. An acorn is no better than a marble until it is treated in a particular way: but let it be planted in the earth, and it will in due course produce an oak tree. There is nothing whatever in the nature of chance about this operation; nor is there the shadow of possibility that it will produce, for example, a potato plant. But why does the acorn produce an oak tree, and not a potato plant? The reason is, that the acorn contains the oak tree, root and branch, stem, stature, and leaf. All in perfect detail are in the acorn. The whole plan is there. The means by which it is to grow, and be sustained and nourished, its appearance and structure in every part, all are provided for: and all are bound to come forth exactly and in full detail, if the acorn grows.

Of a truth a seed is a wonderful thing! But a cell such as this theory requires, would be beyond all comparison more wonderful still. It would, in fact, be a departure from the simplicity, grand in its perfection, that pervades all nature. Only imagine a cell which should contain all the living forms upon the earth, ranging through all nature, from the smallest moneron to the largest animal; and embracing all those creatures that walk, fly, and swim. But even this would not be all; it must also contain all the

creatures that have existed and become extinct. But what may be the advantage to be derived from this marvellous complication? Where does the benefit of it, or the reason for it, come in? It certainly would be no easier to produce a cell containing all these things than to produce each species separately. If we can suppose the creation of such a cell as this, we can surely much more easily suppose the simpler process. Each creature, no matter how small, is indeed in itself a production of the most marvellous complication and perfection; and why should they all be compressed into a cell, even if it were as large as a pin's head? I do not say that such a thing is impossible. Such a statement would be rash. But it would be an entire departure from the principle of "parsimony," pervading all nature, in accordance with which we find that nothing is done in a way more complicated than is required. If we were here speaking of spirit we might lose ourselves in mystic wonder; but we are not speaking of spirit, but of matter, a thing which we to some extent understand. If this cell theory were supposed to produce any advantage, the reason thus presented for it might induce us to expect it, and strive after it; but it produces none. Not only is this so, but it implies a clear waste of the energies of the earth; and all waste is repugnant to nature. We are told that the earth has an existence strictly limited by time, as a place fit for the existence of animal life. But upon this hypothes is millions of years of its habitable existence must have been expended, before the cell developed a creature possessed of intellectual life. In other words, in order to conform to this idea, it would seem necessary to suppose that the grandest

objects of the earth's creation must have been largely lost, or at least curtailed.

The only alternative to the hypothesis implied in the theory of evolution—that all these creatures must have existed in the original cell,—would be to suppose that after the creation of the cell all went by chance in the production, through the cell, of the creatures which we observe. But this is a supposition which, considering what we know of nature, appears to me entirely inadmissible. The Darwinian theory, however, stops short of entering at all upon this subject, contenting itself with endeavouring to show what actually takes place, without attempting to trace it to its ultimate cause.

It is true that this hypothesis of evolution presents a theory in relation to the production of fresh species, as the old ones become extinct; but I must say that such theory does not recommend itself to me as more reasonable than another which may be indicated. Mr. Edward Clodd (*The Story of Creation*, p. 149) has the following words: "And if the experiments to produce the living out of the non-living by decoctions of hay and extracts of beef have failed, as we might expect they would, this failure can have no weight against the argument, that we cannot think any limit to the possibilities of nature's subtle transmutations, during the vast periods that the earth has been a possible abode of life. And is not the transmutation of the inorganic into the organic ceaselessly going on within the laboratory of the plant under the agency of Chlorophyll?"

"The ultimate cause which, bringing certain lifeless bodies together, gives living matter as the result, is a profound mystery. The transition between the

organic and the inorganic energies may possibly be found in the electric group. Its influence on life, its production of contractions in protoplasm, and its resemblance to nerve force, are well known. It also compels chemical unions, otherwise impracticable. But although the living thing affects us much more nearly than lifeless stones and rain, it hides no profounder mystery than they. The affinities, as in our ignorance we name them, which lock the elements into beautiful crystalline forms, are no whit less wonderful than the motions in matter through which the same elements manifest the phenomena of life. The origin of life is not a more stupendous problem to solve than the origin of water. Both protoplasm and water have properties that do not belong to the individual atoms which compose them, and the greater complexity of the living structure does not constitute a difference in kind but only in degree. . . . The crystal and the amœba take their place as independent products of physical and chemical change, and cannot do other than obey the law of their development."

These words do not indicate spontaneous generation, unless indeed a chicken may be said to arise from an egg by spontaneous generation. Much less do they suggest special and repeated creations. It is rather the principle of seeds planted in or impressed upon the elements, and consisting of affinities, ready, in pursuance of the natural laws impressed upon them, to unite and fructify, upon the concurrence of the circumstances necessary to that end. Who can tell of what life consists, or where it dwells? That it surrounds us on every side, and has been ever ready, through all the reach of time, to combine and take its

appointed place, seems not unreasonable. He who created the earth, knew the end from the beginning; and it is surely no more than reasonable to conclude that, from the beginning, He arranged for that succession of creatures who were to inherit and enjoy through all time the heritage so carefully prepared for them. All element of chance appears to me to be entirely eliminated by the very circumstances surrounding this profound and sublime consideration.

This may appear more simple if we reflect that life clearly is not soul or spirit but something quite different, and belonging to earth. What, for example, becomes of the life of the worm when the worm dies? Does it go out of existence? If so it is the only thing in nature that ever does so. Surely it is not transported to celestial regions, but being of the earth there remains; just as a cigar is as much in existence after it has been smoked as before, though we can no longer see it in the form of a cigar. But, on the other hand, whence comes the life of a newly born creature? Is its life deducted from those of its parents, making them the poorer, or are they merely made the medium of its production? Surely the latter proposition is the more reasonable. To think otherwise would be well-nigh impossible, for if we were to assume that it was a deduction in its entirety from the lives of its parents, who have only two lives between them for their own use, what would become of them? and whence could they make up the deficiency? But if not derived entirely from the parents then whence is the remainder procured? Surely it is most reasonable to think that the parents are merely the medium used for its production. This matter might be further

dealt with, but it is not necessary, nor would it be entirely suitable for these pages.

These propositions, difficult as they appear, present, however, no difficulty if we suppose the principle of life to be stored in the elements surrounding us, ready to receive new accessions, and to combine in forming fresh organizations, or reviving and sustaining older ones. The vitality of animals varies much from time to time with varying health and age, and would he not be a bold man who would even undertake to aver, that the life which is finally laid down at death is the same unaltered possession with which the earthly existence of the creature began, any more than its physical members are composed of the same particles with which their possessor entered into being?

The existence of the Soul is an entirely different subject, and rests upon far other considerations. Life clearly however is not to be confounded with Soul, since it exists in the lowest and meanest of animals (if any animal can be called mean)—creatures to which the possession of a Soul has never been attributed.

I have referred to an egg and to a seed, but wherein lies the difference between these, and the state of the elements which I have supposed? In the egg and the seed no doubt the process is further developed, and the realisation is more nearly approached. The combination of all that is necessary has almost entirely taken place, but not entirely. More is required or all goes for nothing. A seed lying on a stone, or an egg upon a shelf, will produce nothing. There the last influences cannot be obtained, and the whole is lost to the purpose for which it was designed. But the creation of new species is not required, except at

the termination of long periods of time, and the process may well be expected to be more difficult of accomplishment and less usual in its occurrence. If, however, the principle of life be in the elements, and all the parts be there, with all their necessary affinities, ready under fitting conditions to combine them and produce the effect required, we have surely the egg, or the seed, in the elements for the accomplishment of the purposes of the Creator through all the reach of time. All that is necessary is that they should be brought together and combined; and who will say that such combination is impossible, or that the affinities necessary to it do not exist? This hypothesis, which for lack of a better name I may call the Crystal, Egg, and Seed theory, would account for the wide divergences which we observe between the aboriginal races of men, arising upon, and occupying the different continents of the earth.

These principles would also explain the similarities found to exist amongst the fetuses of various animals, which are considered by many to constitute the main strength of the Darwinian theory. But observe this matter from the following point of view. If we suppose the design for the construction of the most noble and perfect of all animals to have been settled, it is surely in accordance with that simplicity which pervades all nature, and consequently in accordance with what we might be led to expect, that this design would be taken as the general basis of the plan of all animal creation, and would be no further modified in the production of the countless varieties that were required, than might be found necessary to the production of such varieties. Hence, then, would naturally arise those fundamental similarities, not only

amongst the fetuses, but also amongst the matured animals, which we observe even amongst those which are otherwise much diversified.

Also, here would lie an explanation of the purposes for the creation of those affinities which astonish us so much in the science of chemistry. We can perceive many of these, and can even guide and control them, and turn them to account in our arts and manufactures; but we have never dreamt that they were called into existence merely for these petty uses; and we have hitherto been unable to assign any reason for their creation commensurate with their importance. Here, however, would be a reason great enough to account amply, not only for their existence, but also for their universality, complexity, and power. The suggestion of course, is, that man and all animal nature were called into being by the creation of the affinities and materials necessary and proper for their production.

But, however these things may be, how do they affect my position? If the Creator has produced a cell and placed it under such conditions as to produce a man, that is the c eation of man within my meaning throughout. The man was produced by the agency of the cell, and is the man with whom I deal.

The same argument applies equally, whether it be supposed that man has been derived from protoplasm, or from a progenitor of more complicated organisation than a cell.

In stating that Darwin's theory does not touch at any point the great principle of design, I am borne out by the late Mr. George G. Romanes, whose book—*A Synopsis of Darwin's System*—had Mr. Darwin's special written approval. He says: "I hold that Mr.

Darwin's theory has no point of contact with the theory of design in the larger sense, that behind all secondary causes of a physical kind, there is a primary cause of a mental kind. . . . Whether or not there is an ultimate cause of a psychical kind pervading all nature, a *causa causarum* which is the *raison d'être* of the cosmos, this is another question which, as I have said, I take to present no logical contact with Mr. Darwin's theory, or, I may add, with any of the methods or results of natural science." The Crystal, Egg, and Seed theory, however, would necessarily imply design, and be based upon the "results of natural science."

### *Religion*

Neither does any system of Religion touch my position. The matters with which I have dealt would stand on precisely the same basis even if we were to assume that no personal Deity existed; but that nature had life, and was itself the Eternal and the Origin of all things. It is not therefore necessary for me to develop any of these subjects, as they lie outside the scope of my work.

# CHAPTER XX

# HOW THE PRINCIPLES OF MIND AFFECT THE CONDUCT OF NATIONS

# CHAPTER XX

## NATIONS

### *The Responsibilities of Nations*

In dealing with the principles of mind as they affect the conduct of individuals, we have a comparatively simple proposition before us. But a nation is a strange thing, and the conduct of a people is a most curious study; a true estimate of which is only to be arrived at with care and difficulty.

THE people form a mass almost without cohesion; and yet their necessities require that they should act together. Every man is after his own affairs and immersed up to the eyes in them, and yet he is part of the body politic. He expresses his opinion readily, but almost always without accurate information, upon everything that turns up; but what does his opinion signify? He is a mere nothing in the matter, a grain of sand upon the seashore. Things take their march just as if he had not spoken. Men are appointed to carry on the government, and they carry it on, he hardly knows how. The only thing he thoroughly knows is that he has to pay the taxes. Some politicians are pulling one way and some another, like sailors in a "tug of war," and he has, if he be a quiet, steady, honest man, generally a hearty contempt for the whole of them.

The result of all this is that the real conduct of a nation is hard to follow or ascertain. The conduct of the government, of course, can be easily followed and may be mistaken for that of the people: but it is far from being always so: though the people are properly held responsible for it, since they permit it and could, if they would, prevent it. This is so even in despotic countries, as it is only by the fault of the people themselves that they can be bullied or misrepresented. If they permit it they must take the consequences. But the fact remains that the real nature of the people is hard to perceive. If we watch the process of a "tug of war," for example, we see enormous efforts being put forth and next to no progress made, and such as is made is of a very oscillating kind. But the illustration is not perfect, for there the efforts are well directed and are applied straight to definite points. But in politics there are nearly as many issues on the carpet as there are candidates at the polls. One man thinks he is going in for this, and another man thinks he is going in for that; and the ability used by the politicians systematically to deceive them and lead them off on false issues, is something marvellous and revolting.

Though it is true, however, for these reasons that it is very difficult to see the real mind of a country at work, yet there are occasions on which this can be seen and clearly observed. There arise occasions when the whole mass of the people is moved by some great question or general desire; and at such times the faculties at work can be as easily discerned as if the whole nation had but one head. To deal with this subject in any detail would require a large volume to itself, and I do not intend to enter upon it at all in

that sense; but it might be interesting to see the national will at work in a few instances and observe how it operates.

*Benevolence*

There are few better instances of this than the action of the British nation in the matter of the slave trade.

The nation seemed suddenly to open its eyes to the fact that it was committing a great iniquity. Their fathers had not taken time to think so, and yet they had been in their day, as individuals, just as good men as they. But suddenly the idea was developed: information as to the things that were really going on in their name was put before the people. The outburst of indignation knew no bounds and was absolutely irresistible. Nothing could stand before it, not even the objection of paying away millions of money. The idea was a new one, and was a strike against the public opinion and the morality of the world as it then existed. Why not take part in hunting down the niggers, and making money out of those that survived? The thing had always been done, and by all nations, and the profits were great. To make such arguments in the then excited state of public opinion would have been merely the holding out of a red rag before a bull. These things must go down; the people required it, and down they went.

Here, then, we can examine the mind of the nation at work at that moment. The faculty of Benevolence was at the root of that excitement and was the chief ingredient in it. Hard upon it followed the faculty of Conscientiousness. Now that the facts were clearly discerned and grasped by the public

mind as they had never been before, the public Conscience was shocked and revolted; and was roused to vigorous action to put an end to the offence. The action of offended Benevolence and Conscientiousness roused, as they always do, the faculty of Destructiveness to a point of rage against those who bought money and luxury at the price of blood and crime; and the result was the production in the nation at large, of an outburst of that great virtue—righteous indignation. Opposed to these faculties stood in grim combat the faculty of Acquisitiveness; but it was nowhere in the conflict, and was swept aside like a reed before the greater passions. In spite of its protest money was poured out like water and the slave was freed.

*Destructiveness*

> But perhaps no scene more fitting to display national passions has ever occurred in historical times, than that presented by the French Revolution. Here we can see the action of a nation, as distinguished from that of a mere government. Here human nature was at work, and we can see the mental faculties of a great people as clearly in action as if the whole nation had been but a single individual.

If a dam be cast across a stream it is quite a simple matter at first; and by steady action it may remain so for a long time. The amount of water coming down is not very great at any one moment; and by raising the embankment and extending it at either side as the water rises all may go well. True the flood that gathers behind is gradually increasing, but new buttresses and fresh works planted with skill will

contain everything; and below the dike all will be peace, beauty, and vegetation. On the low-lands scenes of enjoyment will spring up, and pastures fair; and they who would enjoy these may take their delight in perfect peace and revel in what they consider to be happy security. But it is a false peace, not built on nature, but on art: and like every similar enterprise, it is bound to come to an end in grief; and the longer the end is delayed the more terrible will be the catastrophe.

Such was the French Revolution. It is a most curious thing that in physical nature people make no such mistake. In physical matters they know what they are about, and do not dam back streams. But when mental subjects come to be dealt with they seem to act like children. Yet the forces of nature are not more certain, nor more difficult to observe, in the one case than in the other. No dam will burst until pressure is applied to it; neither will a people rise into united action and be welded together as one man without a cause. As Sully, the great minister of Henry IV., remarked: "The people never revolt from fickleness or mere desire of change. It is the impatience of suffering which alone has this effect." And we have precisely the same sentiment from Robespierre, a very different man, when he exclaimed: "The people will as soon revolt without oppression as the ocean will heave its billows without the wind." But if Robespierre was right in this remark, Vergniaud was unhappily no less just in his retort: "True, but wave after wave will roll upon the shore after the fury of the wind is stilled."

These plain principles, both of physical and mental nature, lie so much on the surface that one would

suppose they might from the earliest times have been equally appreciated and understood: but not so. The physical principles were indeed understood and acted upon; but men always acted as if the mind of man was no part of nature, and required no attention. In mind, however, as in matter, the storm may be long in rising; but that it will rise under the force of oppression is as sure as the rising of the sun, and the principles on which it depends are just as fixed. The human mind is built upon this plan, and let him take care who builds a buttress of human injustice, however strong, to control the just enjoyment of his fellows. In every case it is simply a matter of time till the bulwarks burst and pent up vengeance devours everything that lies before it. This is nothing more or less, than the operation of the faculty of Destructiveness acting from without, and rising to the force of a tornado which, while it cures, also devastates. Cure, however, is necessary, and the devastation must be endured. If only the guilty suffered, the grievance would not be great.

We can see, then, the faculties of the French people at work in these scenes, and so far from being surprised at the violence of the people, the first thing that surprises us is the patience with which they endured so much misery through so many generations.

We can clearly see, then, that this great Revolution had, in the redress of the wrongs which produced it, as noble and as imperative a cause as that which stirred up the people in England to break the fetters of the slave.

But how was it that in the one case all was order and no man was injured, while in the other blood flowed like water, plunder was universal, and carnage

filled the land? The reason is simple. The difference did not lie in any radical contrast between the French and English peoples. No more generous or more kind-hearted people than the French can be found in any country in the world. But why, then, did this wild outburst of passion and covetousness seize upon them and penetrate the nation to its very core? The reason was that in France the wrong was redressed by the people who had in their own proper persons suffered it. When they could no longer endure it they rose up in insurrection against it, and Destructiveness was the ruling motive of their action. But this fierce passion, when thoroughly aroused, passes beyond the reach of reason and seeks vengeance wherever it may be found. In England, on the other hand, in the case which I have described, the moving force was not Destructiveness, but Benevolence. Hence, then, the difference in the means used and in the modes of action adopted. Had the wrongs of the negroes been redressed by themselves, we may well suppose that the scenes of the French Revolution would have been far surpassed in violence and bloodshed, because in such a case vengeance would have been the guiding motive, and nothing less than the utter destruction of their enemies would have satisfied its claims.

Here, then, we can see that the same passions which actuate a single man also actuate an entire people; but with greater violence, as the machine is more unwieldly and the impetus greater. If it is more difficult to set in motion, it is also more difficult to arrest. In such scenes Reason is nowhere and passion is supreme.

*Destructiveness (Continued)*

> At present the faculty of Destructiveness is exhibiting its power to band together a great and noble people, in a work that cannot be otherwise described than as—evil without alloy.

There is no country in the world with which we in England are so closely united in ties of sympathy as with the United States of America. But this fact can only have the effect of making us speak out more clearly, in the name of justice, against the wild wave of lawlessness now sweeping over that land, and evidencing itself in such acts of barbarity as could not be found amongst the worst atrocities of the Turk.

In America in our day, human beings have been hanged, and even burned alive, in the public squares in the presence of applauding thousands of their fellow-citizens, and that with absolute impunity. Burned alive! If it were a rat the act would be atrocious, and to look on with approval would mark a brutal mind. But of what crime, then, have these men been convicted who are thus done to death with impunity? It would pass belief amongst savages that I am obliged to answer,—of none! And yet that these crimes have the passive support of the whole nation is too evident to admit of doubt. A voice here and there is heard to cry out against them; but it is as one who cried in a wilderness; the echo of it is all that is heard.

But the more closely this matter is looked into the worse it appears. If a crime were committed in a country full of sympathisers with the offender, and where a conviction could not be procured, there might be some reason for the punishment of crime by

private hands, though for the cruel death of burning alive there could be no palliation. But here is a country in which the negro against whom a charge was reasonably proved, would have no chance of escape. His conviction and punishment would be certain. Nevertheless, even the opportunity of confronting his accusers on a fair trial, is denied him. Some woman makes a charge against a negro, possibly to gratify her own passion, and immediately the man is seized and put to death without a trial and contrary to the law. Certainly, whilst such things continue the voice of America cannot have much weight in speaking against atrocities abroad.

In every country, no doubt, there is crime. This is to be expected, and is not to be remarked upon, provided due effort is made by the government and people to suppress the crime, and punish the criminals. It is not crime, but the sympathy with it amongst the people, that really disgraces a nation. And the worst characteristic of this whole matter is, that the atrocities are well known, and yet go entirely uncorrected. The police are there; the magistrates are there; the sheriffs and officers of the law are there; the facts are known; the criminals are known; yet nothing is done! In other words,—it is a national offence. We can see here the mind of the people in united action, under the propulsion of the faculty of Destructiveness.

In Africa no such means of controlling crime are either required or desired. Not only in Cape Colony, but in all the Colonies of the British Empire, and amongst all races of men, order is maintained without these monstrosities. The real fact is, that in America the negro was a slave, much against his will; he is

now free, and his increasing education and intelligence begin to assert themselves, and to claim that once more he is a man. This claim is intolerable, and the impudence of it deserves punishment. The nigger, however, is a man, and will assert his manhood in the end, and make it good also, and this fact may as well be understood at the first as at the last. The American people in this serious matter, are taking the straight course to teach the negro the use of the stiletto; and let them take care how they do this. It is a knowledge which, when once learned, is difficult to unteach. Nature's laws are unswerving and national crimes court national calamities.

*Love of Approbation*

> But there is no function of the mind which is more operative in bringing a nation together as one man, and so making it possible to examine the mental faculties of the people at large, than the faculty of Love of Approbation—"*la gloire.*"

I think the most striking instance of this fatal passion which is on record in recent years, is the movement which agitated France in 1870, when the cry, "*à Berlin,*" rang through the land like a tocsin, and called a great and martial people to arms, without a cause and without a grievance. But this faculty was not the only one at work at that terrible moment. Combativeness was also aroused amongst the people to boiling point; and the result was one of the most disastrous wars ever experienced in Europe. The end showed that the nation which would give way to the passion for combat, and the love of what is falsely called "glory," is sometimes best corrected by the use of Destructiveness operating from without.

### *Russia*

I forbear entering upon the present state of Russia. The dam, however, against the people's happiness is now high; and should a cataclysm arise it is much to be hoped, that the European Powers will learn a lesson from the blunder made by them in the case of the French Revolution, and will not attempt interference with the internal affairs of a foreign country, for which they are happily in no way responsible.

### *Responsibility*

It will be plainly seen, then, that the responsibility of nations is governed by precisely the same laws, as those which govern the responsibility of individuals. If an individual sets duty aside, he brings retribution upon his own head. And if a nation, proud in its power, and believing itself above control, does the same, it finds out its mistake. Nature is purposely constructed upon this plan. It forms part of the arrangement for the control of vice, by Destructiveness acting from without.

# CHAPTER XXI

# HOW DO THE PRINCIPLES OF MIND AFFECT POLITICS?

## CHAPTER XXI

### GOVERNMENTS

A nation is nothing more than a vast association; and a government of the most constitutional description, is neither more nor less than the council of this great corporation. But as we have seen, corporations fall short morally; and it must be admitted that this is the leading defect of governments also. In this respect all classes of government are alike; the difference is merely in degree.

WHEN the government is that of a despot, its nature is the creature of chance. At the best it is scarcely possible that it can be even passably good. No single man can by any possibility attend satisfactorily to all the business; nor can he secure, by any means hitherto used, a continuity of honest and self-sacrificing councillors about his person. I am reminded of the words of the Emperor Diocletian after he had laid down the sceptre of the Roman Empire, as related by Gibbon,—"How often is it the interest of four or five ministers to combine together to deceive their sovereign! Secluded from mankind by his exalted dignity, the truth is concealed from his knowledge; he can see only through their eyes, he hears nothing but their misrepresentations. He confers the most important offices upon vice and wickedness, and dis-

graces the most virtuous and deserving among his subjects. By such infamous arts the best and wisest princes are sold to the venal corruption of their courtiers."

Here we have the experience of an actual man, and the expression of his disgust with what was a situation well-nigh impossible to an honest man. But if this is the experience of a thoroughly able man, striving diligently to do his best, what would be the state of such a government under a careless man bent upon personal indulgence? Yet, the wisest and best of despotic monarchs is absolutely certain, in the course of nature and of life, to be followed by successors of every degree of vice. It is therefore surely very plain that the principles of mind which we have just been discussing, as fully affect nations and their government under despotic rule, as they do individuals; since such nations must be ruled by individuals.

> But, it may be objected, that despots are few upon the earth, and that their days are numbered; and that under constitutional government it is far otherwise. Is this, then, really so? Under constitutional government is it really otherwise?

I am afraid I must answer this question in the negative. There is a difference certainly; but I fear we must confess that it is only in degree. The reason of this is, that the personal character, and the personal interests, of those who govern come into play in both cases and produce results that we deplore.

This apparently insuperable difficulty arises from the divergence of interests, between the individuals who govern, and the people who are governed. When a man is managing his own affairs, he may be trusted

to manage them as well as he knows how; but when he is managing a country, he has two objects before him which commonly conflict. The one is to take care of himself and advance his own ambition, and promote what he considers his own interests. And the other is to see to the country and its affairs. Is there, then, no way out of this difficulty which stares us so plainly in the face? Are there no men whose moral standard is such as to reverse the engines, and place in the first ground the interests of the country, and relegate to the second place the personal interests of the man? Yes, there are hundreds of thousands of such men, of the most brilliant ability, if they were sought for; but to seek for such is the very last thing thought of.

In a situation so trying to the morals as the government of a country, the ordinary amount of honesty, that is sufficient to carry a man through life respectably in the management of his own affairs, will not suffice. His own interests and those of his government clash at every moment with what duty requires of him. Friends must be won to the government as well as to himself personally, and, above all, no enemies must be made. A friend is valuable; and to make enemies is disastrous. An enemy is sleepless, and is always on the alert, but a friend is often lukewarm and unstable. If duty requires from a ministry that frauds should be exposed, and men in prominent positions, or backed by influence, made examples of, where is the public man who will go into such work? He is practically non-existent. The very stir that would be made in such a process might upset the government, or shake it to its foundations. It is only the public that suffer, and they will soon forget; but

enemies forget nothing. Enemies do not make frontal attacks, it is true, but they know how to creep into the rear and strike from behind. All this must be avoided; and those who might so easily be turned into enemies must if possible be drawn into firm friendship. Yet all these men are considered very honorable men, and would bounce with indignation if it were suggested otherwise. The fact is, however, that they undertake a trust, and do not dutifully perform it. The idea that they should look after the public affairs, of which they have charge, as if they were their own affairs, does not once enter into their heads. If there is a difference between governments in these respects it is only in degree.

If these evils were confined to money matters, their effects would be less important. That is far from being so however: money is the least part of it. The loss of millions yearly to the public is serious and provoking; but it is nothing to be compared to the social and moral evils that arise from "politics." If the question that solely occupied the government was,— What can we best do for the good of the country? the change in the moral aspect of our land, and in the legislation and administration of the country would be instant, and would be such as to astonish the angels. But how, then, is such a change to be effected? Is it to be expected that ministers will launch out into a course of duty, regardless of personal consequences, and by doing the right thing, and only that, surround themselves with enemies like ravening wolves? Yes it is possible, and I hope presently to show the means by which it may be accomplished, which is my reason for drawing attention to it. Under present circumstances, however, I fear this is not

possible. It was not always by such means that those who have attained power from time to time have climbed into office; and it is not possible to cleanse the leopard of his spots.

It may be said that all this is the right thing; that the very principle of popular government authorises it; that it is to please the people and keep them in temper, that all these things are done, and left undone. Is it then true that the people desire all these things? Not the least in the world. There is no such popular desire; but on the contrary, the popular desire is precisely the reverse.

But how, then, it may be urged, are these things possible? Are the people not fully and freely represented in the ruling court of parliament which governs the land? Yes, they are represented there. But the evil is, that the representative man, though he fills a position which is in its nature subject to so many temptations, that the duties could not be performed with strict integrity by the average citizen, does not rise even to the height of average duty. The test through which the majority of such men must pass, strains out those whose moral elevation really fits them for the trying ordeal, to which they are sent. Let me illustrate this.

The specification under which some county roads in Ireland are repaired, requires that before the stones are spread upon the roads, they shall be broken to such a size that all of them shall be capable of passing through a two-inch ring. The two-inch ring will not allow the large ones to pass, but it will not refuse any of the small ones. The members of parliament then, have for the most part, passed through the two-inch ring. But what, then, is this two-inch ring, and how

does it act? It acts in this way. Let us suppose, for example, a man of high moral character inspired with a desire to represent a constituency in parliament, say, in Ireland; and let us suppose the scene to be laid at the time when the question of land was the burning one, and occupied the whole field. The proprietors want to know from him, if he is prepared to support them through thick and thin, and forsaking all others, to be to them faithful and true to his life's end. Being an honest man, and wishing that the occupiers and labourers also should have a chance, and that a fair thing should be done, he cannot say yes. He is next taken in hand by the occupiers, who want to know if he is heart and soul in their enterprises, and will know none but them in all his undertakings. To this demand he cannot answer yes. The labourers on their part, wish to know if he will satisfy all their desires. He may say much, but he can promise neither three acres nor a cow.

This man has no more chance of being returned to parliament, or even of being named a candidate, than he has of being proclaimed Emperor of China. He cannot go through the two-inch ring. It is just the same in every part of the kingdom. The issues may be different, but there is no other distinction. In every part, and by every class, selfish interests are urged, without regard to the rights of others. And everywhere they claim and receive the consideration of those who seek the public suffrage, otherwise the candidate is neither accepted nor returned.

These matters, however, present no difficulty to the dishonest man. He meets the proprietors with a suavity that is quite captivating. He is heart and soul with them in all their interests. And when he

comes before the farmers quietly, he is even eloquent; but, of course, he speaks in confidence when he dwells upon their hardships, and unfolds his desire to lead them all to paradise. The candidates for paradise are charmed, and he leaves them with faces aglow with delight. For the labourers also he has got not only the three acres, but the cow. This, then, is the kind of man that can pass briskly through the two-inch ring; and such men crowd in shoals into every representative assembly in the world. I am reminded of the man who is supposed to have addressed a most glowing and burning oration from the hustings to an American audience, and who concluded with the following moving peroration: "These, gentlemen, are my sentiments, but if not satisfactory, they can be altered."

But what is the effect of all these things? The effect is not far to seek. It is that the best and really fitting men being strained out, the body of men that is returned, is necessarily below the average moral standard to be found in the street; because in the street the honest man may walk at will.

Of course, the instances which I have here supposed are extreme cases; but between them falls every grade of moral condition. Some men from their commanding personality, and the extreme regard in which they are deservedly held, can enter parliament almost upon their own terms. Others from the eminence of their family connections, or from the hold which their local relations may give them upon the good will of a district, may do the same; but such cases are in their nature comparatively few, and not increasing. But the end and result of the whole matter is,—that an assembly is produced which is cap-

able of treating matters of principle, bearing upon the life and well-being of the people, and also the most important and delicate questions of national policy, as if they were mere counters in a game at cards.

But who would suppose that I am describing the premier legislative assembly of the world? Who would suppose that this is the point to which human wisdom has arrived, in the oldest and most successful constitutional assembly that the world has yet seen? Who would suppose that here lies the root of greatness, and the kernel from which unexampled success has sprung? Yet I think I do not go too far when I claim that these things are so. If we cast our eyes over the world, and let them rest in succession upon all the legislative assemblies of the earth, where is it that a better can be found? Not, I fear, in continental Europe, where the incidents that we have so often seen enacted have not served to fill us with admiration. Not in South America, where, if we were to judge from politics and statecraft, we should be tempted to suppose that honest men were non-existent. Not in North America, where the evils that exist amongst us, all prevail in still more exaggerated forms. Not in our own Colonies, where I regret to think that every abuse that prevails with us has its counterpart. Are we, therefore, to lift up our voices in despair and exclaim with Jeremiah, verily, "The heart is deceitful above all things, and desperately wicked: who can know it?" Not so fast. If the governments of the earth have hitherto been carried on by men below the average moral standard, is that any reason why such a state of circumstances should continue to the world's end? Have the lessons of experience been fully learned, and the resources of

knowledge fully exercised? Can it be so, that in the cradle of constitutional government, and in the country that knows and practises it best, the system can arrive at no greater perfection than this? Has the future nothing in store for those who seek lessons from the experience of the past, and strive to assimilate and apply the lessons of knowledge to the elevation of the race and the promotion of human happiness?

There is no case made here for disparaging constitutional government. It is yet in its infancy; and men will probably in a shorter time than most people would be disposed to think possible, look back upon the present age with that commiseration with which we now regard the ages of the gladiatorial show and the *auto-da-fé*. But constitutional government is far from being, even in its present imperfect condition, a failure. The reason does not rest in its perfection, but in the contrast it presents with systems which are immeasurably worse. And the wisdom of experience has instructed us that it is not wise to throw out the dirty water until we have got the clean. Is this, however, any reason why we should continue to drink dirty water if it be capable of purification? The dirty water is capable of sustaining life, and should surely be cherished and not despised. If it has succeeded in winning eminence for this empire through incomparable difficulties, it is because it was first in the field, and was, through the ages, like a burning and shining light, in the midst of darkness incomparably more dense and desolate. If this system has formed the model upon which many others have founded their institutions, let us rejoice, and hope for every one of them the most abundant suc-

cess; but let us not stand with folded hands like the Chinese, in worship of the achievements of our ancestors; but seek on every hand with humility and diligence, with caution and carefulness, to carry to perfection a system capable of more good than the most sanguine now dream of.

This assembly, then, so elected and so constituted, is practically the master of this kingdom. And what is the necessary consequence? The result is embodied in the familiar adage—"Like master, like man." We have also the adage, "He that pays the piper chooses the tune." From the parliament the whole administration—from the cabinet minister to the lowest official—takes its tone. To please the master is the aim of every servant. And if this can be done fairly well with little pains, surely that is sufficient: why should men do unpleasant duties and sweep out Augean stables, or even trouble unnecessarily to clear away their own rubbish? No one will appreciate such work, and the man who enters upon it will be accounted a fool for his pains. No one expects it or bothers about it if certain formal appearances are preserved, and all receipts taken and duly put upon the file. Whether it is hay or manure that is bought, what matter? If it be not good more can be got, and men can be employed to cart away the rubbish. Surely this is sufficient and inconveniences no one.

The fault, then, for all these abuses, it is clear, rests primarily at headquarters, though we do not, and should not, condone the faults of unfaithful servants. It is not the government that must be primarily blamed for these things, though it is none the less guilty on that account. Parliament is the master and controls the nation. It is to parliament that the

government plays up. From parliament they draw their remuneration; from parliament they receive their offices—however formalities may run; by the will of parliament they retain and exercise their power, gratify their ambition, and make for themselves an ample fame. Is it then to be expected from them that they will fly in the face of their masters, stir up private resentments, or put a drag upon the wheel of abuse, which is rolled along by so many influential men? No one who knows anything at all about human nature and of present conditions would expect such a thing. The only sufferers are the poor sheep who are shorn and neglected, because of their want of cohesion, and of a reasonable knowledge of what it is that hurts them and how to prevent it.

Oppositions growl at everything that is good, as well as at everything that is bad; and people look on and wonder, and run in droves after their respective leaders. Everything that is proposed by the government must be bad, and must be vigorously opposed; the innuendo always being, that if only the opposition were in power all would be otherwise, and the situation would be saved. And so popular opinion surges about, now this way, now that, the majority of the people having no clear ideas except that their respective heroes are bound to be right, and must be carried triumphantly to the front at all hazards. Thus the evils that arise in parliament are carried down to the masses of the people, and lead astray the public opinion of the country. The government of the day has a responsibility, and its credit is mixed up with the success of its measures; but the opposition has no responsibility, and the moral status of its conduct, therefore, is generally

lower than that of the government. Its great object is to destroy. Destructiveness and Combativeness are the main faculties that actuate it.

If the government shrinks from duty under the circumstances, how is it to be wondered at? But unhappily the real reasons for their conduct are seldom those that are set forth. The vindictiveness of evil-doers, and their power to injure, are never urged as reasons for the abandonment of useful measures, or for a failure to tackle that which urgently requires to be done. Appearances are saved with the utmost urbanity, and matters glide on in peace. Those who protect abuses are banded together, they can strike as with sledge-hammers, or sting like a viper. Their power is not to be computed by heads, but by their fighting capacity. On the other hand those who would wish integrity in all things, are not vindictive; they are not united; their fighting power is small, and they may be safely disregarded, or cajoled. We can see the result, and where the evil arises. It has its growth in parliament—is communicated to government—and extends through the politicians to the people themselves. The ultimate root of the evil is the election of undutiful men to serve the state in parliament.

But these evils do not end with parliament, or the high officers of the state. They permeate the whole administration down to the very smallest details, even to the sweeping into the dust bin of quires of unused paper, and pens by the gross. Who is there to look after such things? Nobody cares. Every man gets his salary regularly paid, and does his duty in such a way as to avoid remark. It is only the government property, who cares about that? Not

the man in the public office who sits with his feet on the mantelpiece, and reads the betting news. Not the man above him, for his feet, metaphorically speaking, are also on the mantlepiece; not the man above him, for holding people to duty would create too great a fuss; and his salary is so small—only a thousand or two—that he is not paid for rows. So matters slide on. If those who are at the head of affairs are mere politicians bent upon personal advancement and party success, how can they be expected to pull up the reins and see to such things as these? It is not so much from the bottom as from the top, that all such matters require clearing up. But in the machine of public government, the interests of every man are straight against those of the very government that he serves. His temptation is to draw in all he can, and do as little as possible.

If here and there, a man of more than ordinary moral merit feels vexed at what he sees around him, and seeks to hold those about him to duty, he gathers such a hornet's nest about his ears, and is so utterly unsupported, that he abandons his effort in disgust; and it is well for him if he does not get sacked or degraded for his pains. He is a "troublesome" man, and gets a lesson that will no doubt serve him for the rest of his life. Until the service is purified at the top, sporadic efforts made by dutiful men in low places can do nothing important. The whole system requires to be cleansed from stem to stern, from front to rear.

But these are not evils which affect this country alone; on the contrary they affect every constitutional country in the world. And any useful legislation which ultimately issues from such legislative

bodies frequently comes down so clipped and shorn of all point and power, that when it comes to be applied it is worth next to nothing. The unscrupulous parties in the house have so worked and worried with cunningly devised amendments, and have hoodwinked the unwary with such success, that the measure in its effects fails utterly, the abuse is skilfully preserved, and goes on just as before. But, even after the enactment is passed into law, much yet generally remains to be done. It is not sufficient that another statute is added to the many that have preceeded it. The machinery and energy of government are often necessary to give it life, and put it into operation. But will the machinery work? The poor simple public now suppose the matter to be accomplished; but far from it. There are two or three ways of doing almost everything; and the government will generally adopt with skill the course least likely to make for itself active enemies. Friends are yet to be made, and enemies conciliated, by only doing so much as will save appearances. The beginning and end of the matter is, that when undutiful men are in power, little real advancement can be made. The honest man goes down like a ninepin before the united assault of the adversary. The lovers of justice are a poor reed to rely upon. Every one has his own peculiar fad, to which he is satisfied to sacrifice all else. But with the other party there are no fads; with them it is a matter of business, and they know exactly what they want, and what rope it is necessary to pull in order to get it, nor have they any compunction at all as to the pulling of it.

If we cast our eyes over the world we see these

evils everywhere. Do we wonder at the instability of the governments of South America? Here is the secret of them—dishonest legislators—consequently dishonest governments—consequently unrest and rebellion amongst the people, who cannot bear to be plundered with impunity. Here, as in other places, injustice rouses Destructiveness and Combativeness amongst the masses. When they can endure the state of things no longer, and seeing no other means to rectify them, they fly to arms. But unhappily Revolution in most cases only serves to produce a government and legislators more corrupt than the last. The condition of such a people is indeed deplorable. But their difference from the better ordered communities of the world does not rest in any radical inferiority of their race, as some might suppose; but in the lack of the experience and knowledge necessary to the handling of the machine of constitutional government, with which they are trying to work. Launched as they were suddenly upon this career, in the plenitude of their ignorance, without the preparation and gradual experience which are the necessary conditions to immediate success, what could be expected of them in so short a time, but that which has occurred? They are working with tools that they do not fully understand. But time and experience will do as much for them as for us, and for others, and I hope more.

But at present no one amongst them dreams for a moment of going to the root of the matter, and the reason is obvious—they can see the disease plainly enough, but can see no remedy. Are there then no honest men in South America? Just as many in all probability, in proportion to population, as there

are elsewhere; but there, as in other countries, they are not at the front. They shrink with abhorrence from the sink of pollution, that is dignified by the name of politics and of government. They are attending to their own affairs, and trying as far as possible to protect themselves and their goods from the vulture and the wolf. This is where they make a mistake, but it is a mistake common to every country. The honest men cannot enter upon the means which alone have hitherto served to win a way to the front in state affairs. This is not so much to be condemned as at first sight might appear, because an honest man's effort would be utterly useless. But let it be once seen and appreciated that there is a sure and certain remedy for all these things, upon which all honest people could unite, and the star of hope thus raised would weld the people together in an effort to put such means into operation.

If we cast our eyes upon North America we see the same principles of the human mind at work, though, as with ourselves, in a more moderate form. Those who wish to preserve a fair fame entirely avoid entering upon a career of politics; and the nation falls in consequence under the dominion of "Bosses," who make a fat living out of the degradation of their country. And as a necessary consequence, the moral depravity of politics falls to a level in the United States unknown to this country in recent generations; and the good honest citizens look on in despair at the progress of a disease that seems without a cure. Now and then, and here and there, sporadic efforts are made to shake off this disgusting disorder from the body politic; but like the dead and decaying corpse that the ancients used to chain to

the criminal, the cords that hold it only seem to tighten with the pulling. But it is not necessary to dwell upon this painful subject, which the honest and enlightened American citizen is the first to admit and to deplore.

## *Socialism*

And yet it almost passes belief that, in face of these facts, there should exist all over the world a very large body of men who dream of the regeneration of the earth by putting into the hands of these very governments the management of nearly everything. The day may come when governments may be so purified that they may be trusted with much; but that time is not yet. And it is astonishing that it is precisely in those countries in which government is least admirable that socialism chiefly prevails. The ignorant masses see the evils with which they are afflicted, and, not knowing to what hand to turn for relief, seek for it where it is not to be found. They see the patronage which is vested in governments abused in every country in the world, yet they would vest in them unlimited patronage. They see the work done by elected bodies transacted with wastefulness and negligence, and yet they would devolve upon them all the great enterprises of the country. They see that unfaithfulness prevails in a greater degree in public than in private affairs, and yet in public management they would put their trust. It is really extraordinary, but let us hope that it is a mere passing cloud, aroused by the temporary defaults of erring governments.

Are all these things then without a remedy? Can human wisdom and knowledge do nothing to stem

this universal torrent? Cromwell in his day had his own views on these subjects; and his method was to send Colonel Pride to purge the parliament of the members who were obnoxious to him. But "Pride's purge" was a mere route to another form of tyranny. That method will not do. Such a course would only conform the house to the views of a certain individual; and who is he to be? If he be evil, the house will be like him, and the blackness will but gather into a thicker and more impenetrable cloud, and call quick misfortune down upon the state.

> Happily, however, the Almighty has Himself devised and prepared a remedy for all these things, and conferred it upon mankind. And like all the remedies created by His unerring hand, it is as simple as it is easy of application, as universal in its fitness as it is beneficent and just.

# CHAPTER XXII

# AN APPRECIATION OF THE SCIENCE OF PHRENOLOGY

## CHAPTER XXII

### PHRENOLOGY

After a century of struggle and persecution, waged against it by the prejudices of several generations, the Science of Phrenology at the present moment sits triumphant, in possession of the scientific opinion and approval of the world, though comparatively few take the time and trouble to analyse their ideas, or to ascertain exactly where they stand in regard to it.

LET me illustrate this by reference to Mr. Darwin, who in his *Descent of Man*, when discussing certain facts propounded by Professor Rocca, speaks of "The frontal part of the skull" as "The seat of the intellectual faculties." Where did Mr. Darwin get the knowledge that the Intellectual Faculties have their seat in "The frontal part of the skull"? We hear no longer nowadays of the moral sentiments of man being contained in the abdomen. Neither does any one now dream of placing the Intellectual Faculties of man in the heart; nor are they sought for, where Van Helmont placed them, in the pineal gland; nor where they were placed by Drelincourt and others, in the cerebellum. They are now in "The frontal part of the skull." Neither do we ever hear now of the grand old theory, that a child is born into the world like a sheet of clean paper, upon which

you can write anything at pleasure. No one now sits down in his study and anxiously considers whether he will whip his son well and turn him out a Shakespeare, or whether he will whip him still more effectively and make a Newton out of him. It is at last recognised that nature has something to do with these things, and that all men are not born equal. But how is this? and whence did this knowledge come? The world has adopted it, however, from pole to pole, and wherever civilisation has reached throughout the known world. I do not know whether Darwin, in adopting, in common with all educated men, the principle of the localisation of the human Intellect, entered into an analysis of the consequences of his belief, but he was not a man to take up principles hastily, or without weighing well the consequences.

The Intellectual Faculties, then, I think we all agree, lie in "The frontal part of the skull." Every man who believes this is a Phrenologist. This may astonish some who are in the habit of thinking and believing without knowing exactly why: but I do not think that Darwin belonged to that great class. What then does this statement of Darwin imply? It implies that the mind of man has got an organ through which it acts, and that this organ is composed of matter, and has its seat in the human head. We are all so accustomed to this idea, which has gradually crept into universal belief, that we think nothing of it. To most men it is as though we were to announce with the sound of a trumpet that the sun produces heat. But it is very far indeed from being a patent platitude. The world had to live long before it found this out, and longer still before it believed those who proclaimed this fact from the house-tops, and gave evi-

dence to prove this great proposition. That the Intellect of man could have a seat in man and form part of him, and that the organs that represented it could have a physical, tangible existence, created an outcry through the whole Christian world, greater than if one had been raised from the dead. Prejudice was shocked, and glowed with an indignation that knew no bounds. Nature, however, does not care a jot for prejudices, and holds on its course quite regardless of the good-will or disapproval of the prejudiced. Now it is a settled fact known to all, that the Intellectual Faculties of man have their seat in a physical substance situated in "The frontal part of the skull."

But this is far from being all that is necessarily implied in this doctrine—for doctrine it is,—though it appears at first sight to be a mere statement of fact. This is indeed a doctrine of the most far-reaching kind. Observe: it is in "The frontal part of the skull," and not in the whole skull, that the Intellectual Faculties are situated. This may appear to be a matter of no importance; but on the contrary, it is vital. The Intellectual Faculties have a seat in a particular part of the brain, which is alone occupied with their particular functions. It is not the entire brain that is so occupied, but it is "the frontal part" that is the seat of the Intellectual Faculties. The brain then is divided into regions, to each one of which is alloted a certain part and portion of the mental work of man. This is all that Phrenology demands, and he who believes this is a Phrenologist whether he likes it or not. It does not signify a jot whether he should curse and swear over it, the fact remains the same. Here then is the

basis and principle of Phrenology set forth in a nutshell, by one of our most honourable and respected scientific men. The brain then is the organ of the mind; and to certain sections of it is committed the care of certain mental functions.

But — some may hastily exclaim — this may be true, and even no doubt is true, but it is not possible to locate the portions which are used for the production of the various mental functions. But such people do not stop to think, or they would see that they themselves have no difficulty, any more than Darwin, in locating the Intellectual Faculties in "the frontal part." But, they may say, you cannot tell where the other parts lie, they cannot be seen. Is it then of soul or spirit we are talking, or of matter and substance? I have hitherto thought that a point which has position but not magnitude could be found only in mathematics. But it appears that these profound thinkers have discovered that brains can be present in actual physical substance, and yet can exist without occupying any space or position that can be either seen or in any way discovered. The presence or absence of any other substance, and its dimensions, can be discovered and at once detected, and if brain be an exception to this rule it is a most notable one, and scientists should seek to discover the reason. But why should I write thus for sensible people? If a section of the head be appropriated to a particular function, it is as easy to see whether it is large or small, as it is to see whether a man has got long legs or short ones. You have only to look and you will see. If indeed it were the observation of experience, that the various parts of the body shifted about, now here, now there, by accident or

caprice, this power to note and determine the position and development of the various organs of the head would certainly be put in jeopardy. But this is not the case. We are accustomed to look with perfect confidence for the arms to issue from the shoulders, and not from elsewhere, and why should we have the least difficulty in grasping the fact that the various organs of the brain have each its steady place, with reference to the other parts? Darwin had no such difficulty. And in fact to all really thinking people this is clear. It was to "the frontal part" that Darwin looked for the seat of the Intellectual Faculties, and so look we all. Where then is the difficulty and divergence between our views? I confess that I can see none, nor do I go too far when I claim for Phrenological principles a complete triumph, hardly won no doubt, but yet triumphant over the prejudices that have endured for several generations.

But it may be said,—All this is true in theory, but in practice how does it stand? The curious part of the matter is that it was by observing the practice that the theory grew. The great mistake that was made by those who in past ages endeavoured to sound the depths of the human mind, was that they plunged off into theory without observing nature at all. Each had a new and beautiful castle in the air, and each was more plausible than all the others, and equally incapable of proof or justification in fact. Theories without a shadow of foundation grew like mushrooms, and flourished like Jonah's gourd. But Phrenology in its beginning had no theories. Facts were observed; fact was added to fact; their relations to one another were carefully studied; and a great

science gradually developed itself, not as men fancied it ought to be, but as it really was in actual fact. As with every other science, so it was with the science of the mind: no progress was made in it till all empty theories were utterly abandoned, and Nature pure and simple was appealed to, to furnish an elucidation of her own condition.

Phrenology then originated in observation of facts. It abandoned all preconceived theories and imaginings, and took cognisance only of what it observed. This is the only sure basis upon which any science can be developed, and why objection should be taken to it, is not easily to be accounted for. Julius Cæsar knew that it was absolutely impossible, and against all natural law, that a message could ever be sent from Gaul to Rome in a few seconds of time—but he was wrong. He knew that it was an absolute absurdity to imagine that you could ever talk in your own voice with a person fifty miles distant from you—but he was wrong. He knew thoroughly that there were just two ways known to nature for the propulsion of ships, oars and wind—but he was entirely wrong. But Julius Cæsar stood in a light far different from those who condemn, unexamined, that which they might examine. He was a practical man, and looked at things in a practical light. He was right in a sense, for in his generation none of these things could have been done; but had he lived to this day, and had he declined to believe in, or even examine, the telegraph, the telephone, or the steam-engine, we would account him a fool, and such he would have been. But he would have been no more foolish than are those who repudiate, without examination, the teachings of a science as plain and

simple as any of these things, and much more useful and important.

Let me illustrate the manner in which the facts and principles of Phrenology broke in upon the human mind. George Combe, for example, the great Scottish Phrenologist, tells us of himself: "Arithmetic has always been a profound mystery to me, and to master the multiplication table an insuperable task. I could not now tell how much eight times nine are, without going to work circuitously and reaching it by means of the tens, yet for seven years I studied arithmetic. The faculty in me is in fact idiotic. Were any other powers in like condition, I should be totally unfit for the ordinary business of life." Yet Combe was a surpassingly able man, and his case alone should have knocked on the head the silly old theory, that the mind was an undivided and indivisible whole, capable like a draft horse of being turned on to pull off any kind of task with equal facility. But, on the other hand, we are told of George Bidder, that he was a perfect prodigy in his powers of calculation. Dr. J. C. L. Carson, in his *Principles of Phrenology*, has the following in reference to Bidder: "At twelve years old he was brought before the stock exchange, and he was then asked the following question: If the pendulum of a clock vibrated the distance of nine inches and three quarters in a second of time, how many inches will it vibrate in the course of seven years, fourteen days, two hours, one minute, and fifty-six seconds; each year to be three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-five seconds? Bidder answered correctly in the space of one minute—two thousand one hundred and sixty-five millions, six hundred and twenty-five

thousand, seven hundred and forty-four inches and three quarters." Here then were two people standing in extreme variance with each other in the power of calculation—one idiotic on the point, and the other possessed of altogether extraordinary power. If then a portion of the brain is allotted to this function of calculation, we must expect to find an extreme divergence in the development of that part in such two men. And such was the case in very truth. It was by comparing such great divergences as these in the mind, and in the head, that the positions of the various faculties were one by one discovered.

Sir Whitelaw Ainslie reports that he "met a boy in a stage coach, who attracted his attention by a remarkable development of the organ of Number, which projected so much as to be nearly the size of half a common marble, and not unlike it in shape." On asking the boy's father whether he was an excellent arithmetician, Sir Whitelaw was informed, that in arithmetic he exceeded all the other boys at school, and could multiply six figures by six other figures without the aid of a pencil. Here then we have to deal with one of the smallest, and most difficult organs in the human head to recognise. But in the one case it was "nearly the size of half a common marble, and not unlike it in shape," while in the case of Combe it was so small as to be idiotic. Where then does the insuperable difficulty of seeing the difference lie? The organ of Number is situated in the brain, just at the extreme outer corner of each eye, and is a very small but very active organ. How then could it be supposed impossible to observe a protuberance there "nearly the size of half a common marble, and not unlike it in shape"? Even the

stupidest and most unthinking of the people who talk in this way could surely not fail to detect it. But it is vain to argue with such persons—the best way is to leave them to their own devices, and attend to something more important. If the smallest organs were not incapable of being discovered originally, and matched respectively with their corresponding mental faculties, by that immortal genius to whom this science owes its origin, surely it is not too much to expect from ordinary people, that they would be able to detect them, when the exact positions in which they are to be found are pointed out, and shown to them. Gall tells us himself,—"Some physicians in Paris, in order to try me, brought in three boys, one of whom was distinguished by an extraordinary facility for calculation; hardly had these children entered the room, when I pointed out the calculator."

So far was Gall from founding his discoveries on mere theory, that the results of his research sometimes astonished himself. In regard to the organ of Destructiveness, for example, his astonishment was great. He says,—"At first I revolted from this idea; but as my only business was to observe, and to state the result of my observations, I acknowledged no other law than that of truth. Let us not, therefore, fear to unfold the mysteries of nature." Here in Gall is evinced the true scientific spirit, which the highest class of scientific men never fails to possess. It was about this time that he wrote to De Retzer,—"You will readily conceive, that the study of the real springs of thought and action in man, is an arduous undertaking. Whether I succeed or not, I shall count upon your indulgence and support, if only on account of the hardihood of the enterprise." The

affright of Gall in reference to the organ of Destructiveness will be readily conceived, when it is understood that he at first supposed it to be the organ of murder, because it was in those who had shed human blood that he found it to be most largely developed. Only fancy a faculty of the mind specially created to confer a desire upon man to commit murder! It was no wonder that poor Gall felt appalled at his own discovery. And it was not till long after that patient enquiry and examination elucidated the real functions and purposes of this marvellous principle of creation, and justified both Gall and the Creator. The bold and broad position taken up by Gall was fully justified,—"Let us not fear to unfold the mysteries of nature." But that was a principle in his day little practised, and which is even yet far from fully mastered.

But all organs do not present the same difficulty of determination as the small organ of Number. I have, for example, now standing on the table before me casts of the heads of two men. The organ of Veneration rises in the one case (Sir Walter Scott) to a height perpendicularly of $6\frac{7}{8}$ inches above the orifice of the ear, from which the height is to be measured, and in the other case (Sheridan), to only $5\frac{1}{8}$. Can it be possible, then, that human ingenuity can devise no instrument so delicate as to measure the difference between $6\frac{7}{8}$ inches and $5\frac{1}{8}$ inches? In the absence of any more delicate means, I should advise a tape line. Those who despise nature and refuse to examine it, and yet have an opinion upon it, are a poor lot. If they have not examined let them say they do not know, and they are respectable. In these days of knowledge, it is totally impossible for any man to

know everything. But to have an opinion without knowledge is not tolerable. When they have examined, then they are in a position to condemn.

But this reign of prejudice is not confined to the ignorant and uneducated; far from it. Human nature remains the same in every class, in spite of knowledge and experience. Even Professor Huxley, was a man who could have an opinion without knowledge. Dr. Alfred Russell Wallace, in *The Wonderful Century*, speaking of Professor Huxley says,—"When I once asked him *why* he did not accept Phrenology as a science, he at once replied,—'Because, owing to the varying thickness of the skull, the form of the outside does not correspond to that of the brain itself, and therefore the comparative development of different parts of the brain cannot be determined by the form of the skull.' To this I replied, that the thickness of the skull varied at most by a few *tenths* of an inch, whereas the variations in the dimensions, and the form of the head, as measured in different diameters varied by *whole inches*, so that the size and proportions of the head, as measured or estimated by Phrenologists, were very slightly affected by the different thicknesses of the skull, which, besides, had been carefully studied by Phrenologists, as dependent on temperament, age, etc., and could in many cases be estimated. He admitted the correctness of this statement, and had really no other objection to make, except by saying that he always understood it had been rejected after full examination (which it certainly had not been), and to ask, if it were true, why it was not taught by any man of scientific reputation?"

The last sentence explains the whole—"Why was

it not taught by any man of scientific reputation?" It reminds one of the question put by the Pharisees,—"Have any of the rulers or of the Pharisees believed on him?" It is a wonder he did not use the phrase,—"Can there any good thing come out of Nazareth?" But Phrenology did not issue from ignorance. Gall, if he had never discovered this science at all, would have stood at least as high as Huxley as a scientific explorer. Professor Bischoff says of him,—"I have seen more in the anatomical demonstrations of the brain made by Gall, than I thought that a man could discover in his whole life."

"I have always understood,"—observe Huxley's phrase. "I have always understood" stands in place of examination with those who take up a prejudice of any kind, or on any subject. The thing is understood, why therefore trouble any more about it? This it will be remembered was the foundation of the prejudices of Pliny and Trajan, and it is the foundation of all prejudice. But observe also the phrase,—"Scientific reputation." If it be not in fashion it is nothing—for there is a fashion here as binding as that of any Paris modiste, and less respectable, because practised by those who proclaim the independence of their minds from the housetops.

If Huxley had said—as was so plainly the fact—that he had not considered the subject, and knew nothing about it, but had an open mind, we could have respected him. But he did not say this and could not. That he knew nothing about it was clear, but that he had an open mind was not the fact, and he did not pretend it. The whole ground was occupied by a prejudice that filled the space, and excluded all enquiry. We have already seen the effect

of prejudice in the cases of Trajan, Pliny, Philip II., and John Calvin; and here it is again, just as obstinate and ill-informed, though the subject is different. Learning, education, or ability form no protection against it. The prejudiced man, however, never admits to prejudice, but always searches for a reason; and Huxley follows out this instinct. "Because," he says, and he offers a reason which he is obliged in the next breath to admit has no merit.

But, worse than all, as in the case of Trajan and Pliny, the prejudice remains entirely unshaken. This is the saddest part of it, and must for ever cast a stain upon the fair fame of Huxley, as a man of really scientific spirit. And yet professional scientists have ever shouted out against the theologians as plunged in prejudice, and have vaunted science as above that taint. No doubt the theologians carry off the palm; and the politicians come in a good second; but the professional scientists are hard upon their heels, and are liable to a solidity of prejudice difficult to equal. They have ever been a great bulwark against scientific progress, when it assailed any of their preconceived ideas, however unfounded they might be. This is ground, however, so often travelled over, and so familiar, that it is unnecessary for me to spend time and space upon it.

There was no question here in the mind of Huxley regarding the now universally admitted fact, that the brain is the organ of the mind; no question as to its divisibility, and the application of its various parts to the various functions of the mind. He was in fact a Phrenologist without being himself aware of it. And yet he was an opponent. He had never examined it; but yet he knew. If, however, I have

dwelt upon the case of Huxley, it is not that he is worse than others; but that he is a faithful representative of his entire class.

But how then did the principles of Phrenology win their way to universal acceptance in this insidious manner, without people being aware from whence their knowledge emanated? Was it an instinct of knowledge, born and bred in the human consciousness? This is a most interesting enquiry, and would even be amusing, if it were not melancholy. The learned would not enquire; but the principles became gradually diffused amongst the masses, and their gradual acceptance was owing to the irresistible force of truth, which never fails in the end to become triumphant. Nothing could be averred against these principles, and they in consequence gradually won their way to universal acceptance, and established the firm position which they now hold. But this was not all. There was unfortunately a blacker side to the matter than this. Many found it to their interest, or rather supposed it to be so, to appropriate the discoveries of the despised Gall, and put them forth as their own. The hated name of Gall being dropped, these great principles went down like oil, and helped to swell out many a fainting reputation.

Mr. Herbert Spencer is charged with being a signal offender in these respects. Dr. Hollander, in his recent work, — *The Mental Functions of the Brain*, — calls our attention to the following deliverance by Sir John Forbes. He says: "Sir John Forbes, F.R.S., in the *British Foreign Medical Review*, wrote: 'We are acquainted with medical and educational works which have gained no small repute from the copious, but unacknowledged use they have

made of the doctrine of Phrenology, and the reputation of which depends chiefly on their borrowed views. We have sometimes, indeed, been tempted to smile at the ready acceptance which strictly Phrenological ideas have met with when thus stolen, and offered second hand, only a little altered in dress, to prevent their paternity being traced. But much as we rejoice at the diffusion of useful truth, we cannot refrain from condemning this plan of acquiring temporary popularity at the expense of science, and we are glad that the risk of detection will soon become so great as to deter most men from such unscrupulous conduct.'" And again, dealing with Mr. Spencer's course of action, Dr. Hollander has the following: "Dr. James Hunt, President of the Anthropological Institute, said in the *Journal* of that Society, Vol. V., p. 214, 'Mr. Spencer accepts all the chief principles of the Phrenologists, often, however, without due acknowledgement, and at the same time sneers at the conduct of physiologists for not accepting the same, as being in harmony with the course of controversies in general. The only difference between the utterances of Dr. Gall and Mr. Spencer is, that the one gives his opinion on the special localisation of the faculties as a man of science and observation, and the other as a dogmatic philosopher. Mr. Spencer says: "Localisation of function is the law of all organisation whatsoever; separateness of duty is universally accompanied with separateness of structure, and it would be marvellous were an exception to exist in the cerebral hemispheres." Mr. Spencer indeed goes still further than Gall, or I believe any of his followers, in his application of the doctrine of Phrenology to comparative anthropology.'" And Dr. Hollander himself

says: "Modern men are so ignorant of the writings of Spurzheim and Combe, that they have never noticed how beautifully Herbert Spencer has worked out their theories in his *Principles of Psychology*."

Does duty then require of us, that we should be brimming over with gratitude to those men who have disseminated far and wide the principles of Gall under other names and in other hues? Far from it: such a proposition would be broad immorality, and would erect into heroes such men as Pontius Pilate, for the noble work which they achieved. If a man drops into the poor's box a half sovereign in mistake for a sixpence, he is only entitled to credit for the sixpence. The remainder is an involuntary gift, and although every additional sixpence in it may do as much good as the first, not the smallest thanks are due to him on that account. So it is with these men. They were actuated by no noble sentiment impelling them to spread abroad these doctrines, but each had his own personal object to serve, or his own ambition to advance. To those who might seek money by this means, the process might perchance be successful, but to seek glory by wearing borrowed plumes is a course of action as short-sighted as it is mean. The glory is short-lived, and ends in shame. Amerigo, the Florentine, also wrote a book. It must have been a good one, but I fear the name of Christopher Columbus did not much appear in it; and so great was its success that Amerigo had the distinguished honour of having two continents called after his name! But who hears of Amerigo now? His name is never heard, save—"To point a moral or adorn a tale." Christopher Columbus is the man to whom all ages will look as the great discoverer of

these new worlds. So will it be with Gall. His name will shine more brightly even than that of Columbus, when all the pigmies shall have passed away, and shall have been forgotten. Here as in all other things it is true, that "Honesty is the best policy."

But apart from the moral aspect of this question, there is the practical side of it. The principles indeed have been accepted far and wide and everywhere; but no practical good has as yet arisen from them. The reason is not far to seek: it could not be otherwise. The principles having crept into the public conception in disjointed fragments, piecemeal, and without the grand tie of cohesion that binds them together, suggested nothing particular to any person. A great science lay expanded before the people; but they would not read. But when the fowls of the air broke off small portions, and scattered them about here and there, they were picked up with avidity and treasured as jewels, but there was no context, and nothing could be done with them. In order to be of real use it was necessary that the whole science should be taken up, and studied profoundly, and its points of utility and its practical uses sought. The labour then of these purloiners, though it cannot be despised in its effects, failed to do the work that a manly and straightforward exposition of the subject would have at once achieved. Under this mode of instruction, men have indeed received practically the whole science in disjointed portions, and yet do not possess it in any practical form, and have failed to learn the lessons from it that lie within it, and to apply them to effect the practical ends for which they are sorely needed, and for which they are

intended. There is no use in scolding or getting heated over this; our clear duty now is to gather up our ideas, and seek the context, and endeavour to apply the whole at the earliest possible moment to practical purposes. As for the past, nothing can be done. "You cannot turn the mill with the water which has passed"; but luckily for us it is a perennial spring, and the waters are running as pure and abundant to-day as they ever ran in times that are gone by.

Dr. Gall commenced his lectures in Vienna in 1796. He had then struck the mine that was subsequently to widen out, under his hand, to such gigantic proportions, and which was in fact every day opening out before him its prolific fields and yielding its treasures without stint. But, alas, his labours there were short. The Roman church and its devotees became alarmed. The thought that the mind of man had a habitation in man, and a human instrument through which to communicate with the things of earth, filled them with horror. In this they could see no proposition but that the soul of man was composed of matter, which should be carried to the tomb, to mingle with its kindred clay. Here was in their view an end to all religion, and a very present menace to their power here, and to their glory hereafter. In other words, if a man looked through spectacles, it was evident proof that he had no eyes, or even that there was no man behind the glasses at all,—all was spectacles. This was the highest flight to which the church and its myrmidons could then rise, and they soon made Vienna too hot for poor Gall. The Austrian government was at that time under their dominion, and on the 9th of January, 1802, it issued a decree that Gall's lectures should cease, as being

*dangerous to religion.* Gall was a practical man, and had none of the weakness about him that had been the ruin of poor Galileo. He took in the situation at a glance, and did not even trouble himself to seek permission from the government to proceed. He knew from whence the edict had issued, and had no idea of wasting his time in any such useless efforts. He packed up, like the apostle Paul on similar occasions, and went elsewhere, leaving the seeds he had planted in Vienna to fructify as best they might. But now however, in very fact, opened out to him his period of triumph. He spread his principles, and indeed himself also, over Europe, opening up his budding science to courts and nations, wherever he would be received; and he was received everywhere. He tells us himself,—"In these travels I experienced everywhere the most flattering reception. Sovereigns, ministers, philosophers, legislators, artists, seconded my design on all occasions, augmenting my collection, and furnishing me everywhere with new observations. The circumstances were too favourable to permit me to resist the invitations which came to me from most of the universities." The church in driving him from Vienna made the same mistake it has ever made. But it had not learned that truth can never be suppressed by force. Force indeed was not the most dangerous foe with which Gall had to contend.

This period of travel was of great service to Gall. The prosecution of his great discovery was the work and passion of his life; and although he supported himself, as an eminent and successful physician, through his whole career—for everything that he touched was done with a talent all his own—he never for a single moment lost grip of the great work in

which he was engaged. The first glimmerings of his great discovery,—that a separate portion of the brain was devoted to each particular function of the mind,—had first broken in upon him when a boy at school. And there could be no better field for entering upon such an enquiry, because human nature is there seen in its purity, before true instincts are disguised by practised dissimulation. His grasp, and the independence of his personal thought, were something altogether extraordinary; and his Observant Faculties were equal in every way to his Reasoning Faculties. Both were equally required: and from the first moment that he perceived, that persons possessed of striking features of character were also possessed of an equally striking development of a certain portion of the brain, his diligence in pursuing this study knew no relaxation. He was physician to a lunatic asylum in Vienna, and this gave him a great advantage and vast opportunities of studying the minds of men when unhinged, and exhibiting their leading traits in extravagant excess. When, then, he was cut loose from Vienna, he had the world before him, and we are told by his biographer that—"He visited prisons, and resorted to schools; he was introduced to the courts of princes; to colleges and the seats of justice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head." . . . "In every instance when an individual whose head he had observed when alive happened to die, he used every means to be permitted to examine the brain, and frequently did so. And he found as a general fact, that on removing the skull, the brain,

covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life."

"The successive steps," says his biographer, "by which Dr. Gall prosecuted his discoveries are particularly deserving of attention. He did not, as many have imagined, first dissect the brain and pretend by that means to have discovered the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance between particular talents and dispositions, and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined, that the brain was minutely dissected, and light thrown upon its structure."

Gall ultimately settled in Paris, where the mind of man had thrown off some of the trammels that bound it elsewhere. But unhappily Napoleon fell foul of his principles. Whether it was that his own moral faculties were condemned by the science, I do not know. For, unhappily, though a cast of Napoleon's face and forehead was taken, and one is before me now, his whole head is not comprised in it, and the development of his organ of Conscientiousness is not shown, and must now I dare say remain a secret from the world for ever, except in so far as his acts make it known to us. But whatever may have been the developments of his moral faculties, the cast at least portrays and demonstrates Intellectual Faculties of

the most powerful kind, and in the most perfect balance. Had they been guided by principle, and not by passion and ambition, the world would have had a man here who would have been its glory and its pride. We have it from Gall himself, that "Napoleon acquired his first notions of his 'discoveries during his first journey to Germany.'" Be these things as they may, however, the gibes of Napoleon set the world of fashion against poor Gall, and what the anathemas of the churches were not alone fit to accomplish, these in a large measure succeeded in achieving. With that curse of the earth, fashion, I deal subsequently; and when the power of fashion was added to the clamour of the churches,—for they were all at it, from Rome to the smallest sect,—it was no wonder that for a time poor Gall and his discoveries were beset and overwhelmed. The theologians could assail one another tooth and nail in the name of Christianity, but here was a ground upon which brotherly love and concord could prevail, and upon which all could be united as one man. It throws one's mind back to another scene that occurred long ago, in which it is related,—"And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves." The clamour of the theologians then filled the air, and little else could be heard. Every pulpit rang with denunciations, and all means were used to disparage a man and a system that it was supposed reduced the soul of man to a material substance. One would have supposed that in this shock of arms, the scientists of the age could at least have been relied upon, but, no: fashion and prejudice here as elsewhere reigned supreme, and these men

were at the very head of the pack that hunted poor Gall to earth. But Gall, unlike the fox, was not a man to take to earth, nor did he bow his head for one instant before the storm. He and his able coadjutor and assistant, Dr. Spurzheim, recorded all their unrivalled investigations in a book, published at £40 a copy, which, though too costly to reach the masses, will remain a record, till the last trumpet sounds, of an enquiry unparalleled in human annals. When it was pointed out to Gall that this work was unapproachable by the masses, and that he should write smaller and more popular works, his reply was, "That he had composed a work for posterity, and must leave to others the occupation of writing for loungers." This was where he made his vital mistake. He addressed himself to the learned, who were charged up to the eyes with prejudices too long ingrained to be speedily got rid of, in place of addressing himself to the people, who are more free from prejudice, and more willing to learn. The same mistake has been made by his followers to a large extent, up to the present hour; and it has been left to plagiarists, and to charlatans, to spread abroad his doctrines, and to cause them to receive universal acceptation.

A pathetic passage occurred between Gall and the great Baron Cuvier, when Gall was near his end. Cuvier, after having been one of his rudest opponents, came to be himself practically a Phrenologist, though he never had the manliness to publicly acknowledge it. And in these last days he sent to Gall a cranium which he said "appeared to him to confirm his doctrine of the physiology of the brain." Gall said to the messenger,—"Take it back and tell Cuvier that my collection only wants one head more, my own,

which will soon be placed there, as complete proof of my doctrine."

On 22d August, 1828, passed away this matchless man—this man who stood on the same plane with Copernicus, and with Newton. He was a man in fact who occupies a position in science altogether unique; for he is the only man the world has yet produced who, having found nothing, left a great science behind him. Copernicus is the nearest approach to this, but even his deathless achievement was to a certain extent, though darkly, and only in part, foreshadowed by others. But to Gall there was no predecessor. Not the smallest glimmer of help came to him from any man who had preceded him, and to him alone must belong the honour of an achievement which will one day be recognised as the most useful, which has yet been hewn out of the exhaustless mine of nature.

*Effects of the Connection of Mind with Matter*

> But in coming to earth, and finding an earthly tabernacle, the mind of man was necessarily affected by things of earth. The spectacles through which it looked were of necessity tinted with an earthly hue; and the consequences are not only of moment, but explain many things that would otherwise be inexplicable.

I have compared the balance of the mental faculties, and their action upon one another, to the balance of the heavenly bodies and their action upon each other. But the illustration is imperfect. It does not cover the whole ground. The heavenly bodies run their rounds through space with a precision that astonishes us, and yet we know them to be endowed with

most potent forces of attraction, drawing them with inconceivable power towards one another, but yet, though not insensible to this attraction, they perform their unceasing rounds apart. The secret lies in the counter attraction that draws them also, with compensating forces, in opposite directions. So also the mind of man is pressed by continually opposing desires and propulsions, and is thus forced to proceed upon a medium course. Thus far the illustration holds good, but at this point it fails. The heavenly bodies are uniform in their action; but not so the mental forces. The mathematician can weigh in his unerring balances the various forces, distances, and rates of flight of the heavenly bodies, and can tell exactly how each will act under given conditions. But to fathom the course of action of the human mind is a task before which the efforts of the mathematician fall powerless. The heavenly bodies, placed under certain conditions, will always act in the same way; but the man will, apparently under similar conditions, now act in one way, and again in a manner precisely the reverse. But how then is this? Is there then no certainty to be found in human conduct?

The reason of this apparent mystery is very simple and easily grasped. The heavenly bodies are what we call dead, though recent discoveries indeed seem to point to a kind of life, even in what we call inanimate matter; but the brain, the organ of the mind, is alive, and composed of animal substance. Observe then how this difference acts, and how it works out the effect that would otherwise astonish us.

The brain is alive and is therefore liable to excitement. The effect of this liability to excitement, on

the part of the various organs of the brain, is very far reaching. Were it not for this, the power of every faculty, like that of the attraction of the heavenly bodies, would be always uniform, and could certainly be counted upon under all circumstances. But it is very far from being so; the very reverse is the case. Even a small organ when very powerfully excited, will sometimes, for a limited space of time, dominate the entire mind. But this exaggerated action, under the influence of excitement, will, if an organ be small, soon die down, and the natural reaction which arises from undue exertion and fatigue, will soon supervene, leaving the power which was strong under excitement more depressed and weaker even than before. We see instances of this occurring daily. I think no organ perhaps exhibits this more strikingly than that of Firmness. If we watch closely a person who has little Firmness, but who is in a difficult situation,—such for instance as the unfortunate Louis XVI., of France,—we will observe a general tone of weakness and indecision. This is the general result of a deficiency of Firmness, and exhibits the permanent natural frame of the mind of the man. Occasionally, however, we will observe outbursts of the most daring resolution. These are caused by temporary periods of great excitement of the organ of Firmness. Shortly, however, we see the fire burning out, and the habitual feebleness of resolution again becoming predominant; and not only so, but sinking for a time to a condition of weakness even below its usual average. The vacillation and weakness of character are therefore in the end only accentuated by these outbursts of resolution.

But this power of excitement is not confined to the brain only; it pervades the entire animal system. A lunatic for example, though he may be in his ordinary condition a weak and feeble man, will, under the influence of his mad excitement, exhibit physical powers altogether astonishing, and bear down strong men who may seek to restrain him. So also in a sane man, if roused to a towering passion by any cause, we see the action of excitement upon the mind. In such a case the faculty of Destructiveness will bear down before it all the dictates of prudence and of reason, and the man will for the time being act entirely under its dominion. This then is one of the effects of the mind of man acting through an animal organ. And this principle affects all the organs of the brain. A man whose Amativeness is excited by the passion of love will forget all else in the pursuit of that passion. When the organ of Caution is excited to the point of terror, panic will ensue, and for the time all other sentiments are lost in fear. When Combativeness is excited to passion, and the fight is progressing, it is in vain that we address words of reason to the combatant. But when the excitement is over, regret and remorse may take its place. The man is not changed, but the excitement that wrought the temporary difference is removed. Hence then arises the importance, which we all recognise, of arresting rising passion, and bringing it under the control of reason while there is yet time.

But it is not alone when the fierce passions of the man are aroused that this principle of excitement comes into operation. It pervades our entire life and conduct, entering in a stronger or feebler degree

into almost all our acts and words, and even thoughts. Let me suppose a case by way of illustration. If for example we follow a man through a successful and happy day, whether he be a business man or a man of leisure the result is the same, his dearest plans have prospered, circumstances have been kind to him, and all that he wished for seems opening out before him. The lamp of Hope burns brightly in his breast, and his whole nature expands under its cheering influences. He feels on good terms with himself; and not only this, but his Benevolence is gently awakened by the bright and amiable influences that animate him, and which furnish for it the fair fields in which it loves to revel; and under its happy influences, he feels on good terms with all men. He is in what we call "a good humour"; in other words his most amiable organs are gently excited. Perhaps it occurs to him to walk out, and spend his evening in the theatre. On his way he meets a poor mendicant, and is immediately touched by his distress, which appeals to his already awakened Benevolence. It is a pleasure to him to minister to his necessities, and to make at least one other to some extent a participator in his joys. In the theatre, however, he meets a friend and learns from him of unkind words that have been spoken of him, or unjust and unmerited blame that has been fastened upon him. His Destructiveness is aroused to passion, and before this fresh impulse the gentle excitement of Benevolence dies out. It is not that the man is changed, but his thoughts have taken another course. He is for the moment no longer in love with his fellowmen, and when he again issues to the street and meets a mendicant, his breast is sealed up against sym-

pathy, and if importuned for alms, he may be more inclined to meet such a demand by an imprecation, than by a gift. We see here then how the excitement of the various faculties of the brain works. The man is not changed, nor are the organs of the respective faculties changed in any degree; but the strength with which any of them act, is dependent upon the strength of the excitement and stimulant supplied in each case by the circumstances in which the man finds himself placed. The effect of this if examined will be found to be beneficial; because a serious case demands a serious remedy, and the serious excitement that such a case produces enables the man to act in a prompt and vigorous manner, befitting the importance of the occasion. On the other hand, it is equally fitting that a small cause should produce a small effect. The man who has the strongest Intellectual Faculties, and the strongest sense of Justice, will have the best control over himself under all such circumstances, and will see the folly and injustice of allowing his own mere moods to affect him too strongly in his relations with others who are in no way mixed up with his affairs. The heavenly bodies then always act with equal force, but the forces with which the organs of the brain act are very varying quantities, dependent from time to time upon external circumstances.

But this dependence of the mind upon the brain does not end here. This is in fact only the beginning of it. The brain in its turn depends upon the other organs of the body for its health and even for its life. If the distribution of blood and nutrition to the brain be imperfect, it must suffer in health and vigour, and the capacities of the mind will be at once disturbed

by the weakness and imperfection of th functions of its physical organ. We hear people, for example, constantly complaining of being "bilious and stupid." This is no fancy but a real fact. Such a thing, however, would be entirely impossible, if the mind acted independently of any animal organ. In such a case the mind would remain as clear and bright in the midst of bodily debility as in the periods of most perfect health. We can all clearly see, however, that such is not the case.

A very curious result of the division of the brain into various organs, each charged with a distinct duty, arises in the case of monomania. Without this division of function in the brain, there could be no such thing as monomania. If the whole brain, for example, were acting as one organ and was taking part in every mental act, any considerable disease upon any part of it would make itself felt in every act. Fortunately for mankind, however, this is not so. Disease in any part of the brain only affects the conduct of the man, in regard to those things with which the particular organ which is diseased concerns itself. The result is monomania. A man affected in this way will be perfectly sound in mind and reasonable on every point, except the one which is affected by the disease; but the moment you touch upon this one point, he will act and speak like a perfect fool. Reason cannot reach him. This particular faculty of his mind is acting through a diseased organ of the brain, and can only see the picture presented to it through that vitiated medium. As the disease in the brain progresses, if it does progress, more organs become affected, until at last the unfortunate man may become utterly mad. It is a

pity that this most sad of all afflictions should be considered a disgrace, or a thing not to be spoken of. It is simply a physical disease like fever, or smallpox, or any other, and the sufferer in place of being despised should have our kindest and most patient sympathy. It is not he himself that is acting at all; it is the disease that we see, and with which we are offended. If his affliction leads him even to self-destruction, he has nevertheless died of physical disease, just as certainly as has the man who has perished from cholera or the plague. The uses of Phrenology if applied to the cure of such cases would be incalculable; and in fact it has already been of much service, for since Phrenological principles have become a little diffused amongst the masses, their use has penetrated to some extent even into the treatment of the insane. The strait-jacket which used to be the chief remedy is now largely cast aside. Dr. Carson, in dealing with this matter, has the following: "In his memoir to the Minister of the Interior, on the establishments for the insane in France, in the year 1818, Esquirol represents the patients as naked, or covered with rags; lying on the pavement only with a little straw, badly nourished; deprived of fresh air, water, and all the comforts of life; at the mercy of brutal jailers; chained in dark and pestilential cells; and less cared for than wild beasts. Whips, chains, and imprisonment constituted the whole of their treatment." And in England, unhappily, affairs were little if any better. In America, the second report of the Prisons Discipline Society describes a lunatic who "was found in an apartment where he had been eight years. During this time he had never left the room but twice. The door had not been opened in eighteen

months. The food was furnished through a small orifice in the door. The room was warmed by no fire; and still, the woman of the house said, 'he had never froze.'" It is now, however, appreciated that the relief and cure of the maniac can be hastened, and rendered more certain, by diverting his mind from those subjects dealt with by the diseased organs, and turning his thoughts into other channels. In this way the diseased portion of the brain can get some rest, without which it is impossible for it to recover. If a man, for example, whose Self-Esteem is so far diseased that he imagines himself to be Julius Cæsar, and struts about wielding a sceptre and in the excitement of his supposed dominion, can be induced to set about the practical work of making a chair or a box, his Constructiveness comes into action, and the excitement is drawn away from the diseased part. A great field will I feel convinced open out before mental treatment upon these lines.

My space does not permit me to go at any length into the question of insanity, but it is a question which has received a vast amount of careful attention from Phrenologists; and their work will not be lost, and is even already bearing fruit. Gall himself was a master of this branch of the subject, even in his time when absolutely nothing was known upon the matter. This subject bears very directly upon my present enquiry,—the effect produced upon the mind by its contact with matter. There is not an organ in the brain, in fact, that is not subject to disease, just as there is no organ in any other part of the body which is not subject to the same liability. And the results upon the mind of the diseases of its physical organ are sometimes both curious and instructive.

The following case is quoted by Mr. Williams from Gall's great work, and illustrates the effect produced upon the mind by the disease in the organ of Language called Aphasia. Gall says in citing the case of a soldier sent him by Baron Larry:—"This case is the result of an attack of apoplexy. The man is unable to express in spoken language his sentiments and ideas. His features present no trace of mental derangement. His mind responds to questions addressed to him: he does what he is told to do. I showed him an easy chair, and asked him if he knew what it was; he replied by lounging in it. He is unable at the moment to repeat a word that is pronounced for him to repeat; but some instants afterwards this word escapes him involuntarily. In his embarrassment he points with his finger to the lower part of his forehead, displays impatience, and indicates by gestures that his inability to speak comes from there. It is not his tongue that is at fault, as he can move it in all directions with much agility, and he pronounces very well a great number of isolated words. It is not even his memory that is in default, as he showed me very vividly that he was sorry to be unable to express himself on many things that he desired to recount. He has lost nothing but the faculty of speech. This soldier, like the patient of M. Pinel, has become unable to read and write." The inability to read and write here showed that this man was unable to command language in any way, though it was not quite gone from him, as evidenced by words occasionally involuntarily escaping from him, and by his being able to understand the effect of simple sentences addressed to himself. Gall adds: "Perhaps such facts as these may throw some

light upon the forms of mental derangement in which the patient stubbornly refuses to speak." . . . "In such cases we endeavour in the Vienna asylum" (Gall, as already stated, was physician to this asylum before leaving Vienna) "to stimulate the action of the brain, not only by medicines administered internally, but by friction—for example, by an ointment of tartarate of potash and antimony. By these means we have succeeded in restoring the faculty of speech." This illustrates the nature of Gall's treatment, at a time when chaining to the wall was considered a fitting treatment for the insane.

On the other hand says Gall:—"Sometimes this species of memory is exalted by disease. The patients recollect what they did not remember when in health. They recite entire passages they had long since forgotten; they speak languages they had learned in infancy, but which they had entirely lost when in health." This shows not only the dependence of the mind and its memory upon the action of the brain, but also upon the health of that organ. And Gall proceeds,—"The organ of the faculty of Language is perhaps particularly excited in those cases of insanity where the patients believe that they hear voices speaking to them." . . . "The same infatuation appears to take place in lunatics that imagine themselves able to speak various languages." . . . "There exists then," says Gall, "a form of partial insanity limited to the faculty of speech; now this phenomenon would be impossible if the faculty of spoken language was not the function of a particular part of the brain."

But the effects of the connection of mind with matter do not end even at this point. The same

beneficent and wonderful provision of duplicate organs, that pervades the body, extends to the brain; and its effects are faithfully represented in the action of the mind, as we should expect. We find men possessed of two eyes, and we see, and rejoice in the result that if they lose one eye, they can still see with the other. We see them possessed of two hands, so that if by any chance they lose one, they are not left entirely helpless. So also they are possessed of two ears, two lungs, two kidneys, etc. But this wonderful plan does not stop with such organs as these; it also extends to the nervous system, and its great climax—the brain.

We can easily see the effect of this in the nervous system at large, in the cases of one-sided paralysis, which constantly fall under our notice. An injury to the brain on the *right* side will frequently produce paralysis of the whole *left* side of the body; and so similarly such an injury on the *left* side of the head, producing paralysis, will affect the nerves of the *right* side of the body. And when we come to consider the brain, we find that in it also the same system of duplicate organs prevails. Each organ has a duplicate, though along the course of the centre of the cranium, as also in the face, the two parts adjoin each other and to appearance constitute but one organ. The chin, mouth, and nose are formed in this way, and so also are such organs in the brain as Individuality, Eventuality, Comparison, Benevolence, etc.

The effect of this division of the brain into two separate hemispheres is as beneficial to the action of the mind as the corresponding arrangement is bene-

ficial to the action of the body. An injury to an organ on one side of the head still leaves the corresponding organ on the other side intact, and able to perform its duties. Hence the misery and disability caused in such cases is much mitigated. The weakening of power in one of the organs will not, to the causal observer, make any change in the character of the man. It will not be noticed, because, as in the case of the man with only one eye, he will be perfectly able to go about his affairs just as usual. There will, of course, however, be a weakening of the power of the special organ affected, which is, however, capable of being detected only by close study. But of course where the injury of the organ affected produces mania of that organ, the effect becomes at once apparent, and cannot be concealed. Here active thoughts are set on foot by the diseased and excited organ, and find their way to the tongue, and also dictate actions and conduct to the whole body, and we call the man so affected a monomaniac. The corresponding organ, if it remains unaffected, cannot control the diseased one, which will of course generally be in a state of great excitement. On close study, however, the separate action of the sound and unsound organs can sometimes be detected. On one occasion, for example, when I had the painful duty of interviewing a person affected in this way, who supposed himself to be a son of the Prince of Wales, I reasoned with him, and pointed out to him that A. B. was his father. He listened quietly to this argument, and then replied. "Well, there is a sense in which A. B. is my father; but there is another sense in which the Prince of Wales is my father." Here was the separate action of the sound and unsound

organs. The one recognised things as they really were, and the other was under a hallucination.

*Temperaments*

> But the brain, being portion of the body, is under the dominion of the peculiarities of the body, and partakes of their nature. The effect of this upon the action of the mind is enormous; and these differences amongst men are called Temperaments.

Let me illustrate this. When we examine one of those great draught horses that we see working in vans say in Liverpool, we are amazed at their size and power. They look more like elephants than horses; and some amongst them are creatures of great beauty and perfection. Compare these with the racing thoroughbred horse, and the difference is great. Here also we see beauty and perfection, but it is of a different kind. The contrast, however, does not stop at the mere appearance of the two horses: it pervades their entire systems. I once saw, for example, the shin-bone of a large Clydesdale horse sawn in two, and placed beside the corresponding bone of a thoroughbred similiarly prepared. The contrast between the texture of the two was enormous. The bone of the Clydesdale was so porous that you could almost insert the head of a pin into the interstices, while into the interstices in the bone of the thoroughbred you could not get the point to enter. A corresponding difference pervades the muscles, and nerves, and all the organs of the two classes of horse, and fully accounts for the great size and comparative sluggishness of the one, and the great vitality and energy of the other. This may serve to illustrate the

differences which exist amongst men also; and in men these differences, called Temperaments, are very great and produce striking effects. We often hear people say,—Dr. So-and So-thoroughly understands my "constitution"; and the nature of the Temperament possessed by the patient is a most striking ingredient in what we call his constitution. The capacity to fathom and understand these things lies at the very root of the success of a medical practitioner. Every treatment that he enters upon must to a large extent be controlled and regulated by such considerations. But these matters affect the brain no less than the other organs of the body, since the brain is neither more nor less than one of these organs, performing like all the others those functions for which it was called into existence. My scope does not allow me to go a great way into this important subject, and a few words will I hope suffice to illustrate the general effect of this principle sufficiently for my purpose.

The Lymphatic Temperament, and the Nervous Temperament, stand in the most striking contrast to one another. In some men the leading characteristics of the body are a preponderating development of the glandular and lymphatic organs, and such a man is said to be possessed of a Lymphatic Temperament. In others the leading characteristic of the body is the preponderance of the brain, spinal marrow, and nerves, and such a man is said to be possessed of a Nervous Temperament. In others the dominating features of the system are the strong development of the lungs, heart, and blood-vessels, and such a man is said to be possessed of a Sanguine Temperament. And in others the preponderating

characteristic is the predominance of the muscular system, and that man is said to be possessed of a Bilious Temperament. These characteristics, then, are at the root of the four Temperaments. Observe how they affect, not only the general action of the body, but of the brain, and of the mind.

The Lymphatic Temperament then is that which is characterised by the predominance of the glandular and lymphatic systems. It is thus described by Dr. Carson: "The Lymphatic Temperament is supposed to depend on a predominance of the glandular and lymphatic systems of vessels. It often happens that people of this Temperament are loaded with fat. They have a large abdomen, a round and full form, flabby flesh, fairish hair, dull and sleepy looking eyes, inexpressive, vacant, and waxy countenances. Here we have a slow, languid, and sluggish disposition, which is extremely unfavourable for either mental or bodily exertion. The individual with this Temperament is a sort of vegetative creature. He is not easily roused to exertion, and even if roused, he will soon sink into a lull again. It matters not how favourable the development of his cerebral organs may be, they will be of little use, as they will be permitted to lie dormant the greater part of the time. In place of being put out to usury, they may be said to be buried in sand." And Sidney Smith, in speaking of this Temperament, says: "It is accompanied by languid vital functions, with weakness and slowness of the circulation. The brain as part of the system is also slow, languid, and feeble in its action; and the manifestations are proportionably weak." . . . "The Lymphatic Temperament then is simply a deficiency of blood, of muscle, and of delicacy

of fibre." It is then not difficult to see how a brain which is well formed and proportioned, and which would otherwise indicate a strong and commanding personality, may be greatly reduced in its potency, if joined to the Temperament known as Lymphatic. It must never be lost sight of, however, that the condition of the Temperament of the man in no way affects his character and dispositions. The whole brain is equally affected in every part by the nature of his Temperament; and the balance of his mind, and the nature of his desires and dispositions, are in no way touched by it. It is merely his mental power and force of character that are affected in this way. But the effect thus produced is capable of being very great; and very often a man with a comparatively much smaller head, accompanied with an active Temperament, will be a much abler and more effective member of society than another with a larger brain and inferior Temperament. These things are all, however, open to study, and some men can attain great perfection in weighing the effects which they produce.

Contrast then the man possessed of this Lymphatic Temperament, with the man possessed of the Nervous Temperament. The following is Dr. Carson's description of the Nervous Temperament: "The individual in whom the brain, spinal marrow, and nerves predominate over the rest of the system has a Nervous Temperament, which is usually indicated by fine, thin hair, thin skin, small muscles, paleness of complexion, and frequently an irritable disposition, which induces bad health. This Temperament confers great quickness and vivacity of mental action, without the capability of endurance. The brain is

so remarkably active that it is very easily excited, and for the want of endurance soon exhausts its powers." These two Temperaments then exhibit two men standing at opposite poles. But it is not to be supposed that these, or any of the Temperaments, are frequently found pure. On the contrary, they are generally mixed and blended, so as to produce men of every kind of activity and power. The principle of Variety, which I have already considered, comes into play here in a very striking manner; and an ample field unfolds itself, both before the medical practitioner and the student of the mind who would consider the constitution of the man with whom he is concerned. It sometimes happens, for example, that the Lymphatic Temperament and the Nervous Temperament are united in the same individual, and the effect produced is just what the facts would lead the reader to expect. Such a combination produces activity alternating with indolence. In regard to this combination Dr. Carson says: "In general the individual will be lazy and indolent, from the Lymphatic portion of his Temperament, but extraordinary circumstances will call forth a considerable degree of excitement and activity, depending on the Nervous portion of his Temperament. I have seen many people of this peculiar combination. Some of them had well-formed heads, and were capable of great things when roused; but on the whole they did not arrive at much, because they did nothing except under special excitement. I once had a particular friend of this description, who might have been called a sleeping lion. When excited, he was capable of manifesting prodigious power, on any subject with which he was acquainted; but his fine

development of brain was to a considerable extent useless, owing to the extreme indolence of his Temperament. The sluggishness of his Temperament prevented him from turning the great powers he possessed to their full account."

*Sexes*

The difference between the mental characteristics of the two sexes is very great; and as yet the exact causes which produce this difference do not seem to have been sufficiently studied, or satisfactorily accounted for.

In discussing this question, great stress has been laid upon the relative smallness of the brain of woman, as compared with that of man. This is no doubt an important feature in the difference. It was clearly intended that woman should hold, to a certain extent, a subordinate position; and in order to produce this effect, a somewhat smaller general force of character on her part was necessary, to enable her to assume her position, and to be contented and happy in it. We can also clearly see that this want of size is largely counterbalanced by the greater activity of her Temperament, and vivacity of her mind. The increased activity, however, does not militate against the effect produced by the relative smallness, or produce the masculine boldness or masterfulness that a larger sized brain might have tended to produce. It renders her quicker, however, and keener, and more active and instant in her perceptions, and we can see these qualities plainly portrayed in her character. It is also customary to point out that she has less Combativeness and Destructiveness than the opposite sex. We can

plainly see this characteristic portrayed in her childhood. Little boys, if closely observed, will be seen to be more fond of fighting and striking one another than little girls. And even where this does not take an ill-natured form it leads them to be more fond than girls are of wrestling and sparring, and of games that comprise horse-play. Any one who has had the management of a collection of young children will know how much more boisterous and mischievous, and hard to manage, a lot of boys are than an equal number of girls. Of course it does not follow from this apparent blemish that the boys also have not got their good and manly qualities, or are really at heart inferior in their amiability. The thing to be observed, however, is that they are quite different. Girls for instance will not be caught boxing in the playground, with a ring of admirers grouped around them to watch the sport. These characteristics remain with both sexes to the end of their lives, and are manifested long after the desire for wrestling and sparring have passed away. The only difference is, that they are manifested in different spheres. These differences, however, and perhaps some others that might be pointed out, though they contribute largely to the mental difference between the two sexes, do not appear to me at all adequate to account for the great and radical divergence that exists between the mental aspects of the man and of the woman. Some women have got a fairly large brain, as large in fact as many men, and also fairly large Combativeness and Destructiveness, but they remain womanly notwithstanding, and have not got the mental characteristics of manhood. There always remains an indescribable difference, which it is not possible

actually to seize, so as to translate it into words; but it is there very plainly. In what then does this mutual difference consist, and how is it produced?

The question here put is easily asked, but it has never yet been answered; nor do I pretend to finally unravel the problem; but possibly I may be able a little to contribute to the enquiry. It does not consist in an inferiority of the woman to the man, as is sometimes too hastily concluded. On the contrary, I can see both an inferiority and superiority in each of them. Each is superior for the purposes and duties for which each has been prepared and destined. And this I think gives a clue to the whole enquiry. If man fits out anything to fulfil a given end, he not only specially fits it in shape and form, to fulfil that purpose, but he constructs it of that material which will best suit it to perform its functions. Should it surprise us then if the Almighty has resorted to the same plan, that He has given man the capacity to pursue? He has made woman not only different in her physical form, but different in her whole system and nature from the man. But why is this? The reason is obvious. She is created for different duties, and to perform different functions in life. What then could be more reasonable than to suppose that the materials used in the construction of her brain should be specially adapted to her functions, and either in kind or texture should radically differ from those of the man? It is true that no difference such as this can be detected, or at least has as yet been detected, but is it therefore certain that none such exists? We see a difference in her mental nature, and from whence then does it arise? She is not merely an inferior man; far from it. Many of them are in

fact, in every sense, much superior to many men, but yet in such cases the difference remains as striking as ever. The mere form of the brain, as I think we have seen, does not fully account for this, and it therefore appears to me reasonable to seek it in some subtle difference in its texture, or the components of which it is formed. It is certain that woman has got qualities suited to her place in life, qualities that all see and appreciate, and yet cannot define, and that she is fitted to perform functions altogether her own, and for the performance of which man, however amiable, would be quite as unsuited as she would be to perform his more masculine but not more important duties.

### *Heredity*

Another very far-reaching effect of the connection of mind with matter depends upon the principle of Heredity.

This is a principle which pervades all animal nature. It is upon this principle that the gradual variations produced in animals by their surroundings, so much relied upon by Mr. Darwin, largely depends. But in no part of animal mechanism are its effects more notable, or more generally appreciated, than in the brain. There, as in all other parts of the body, the impression produced by those who have long since passed away is still to be perceived; and the necessary result follows,—that the desires of men, and the nature of their thoughts, depend in a measure upon the condition of those who have preceded them, in the course of natural descent. This seems strange when put baldly, but in all generations it has been recognised and looked for, though its reason was unknown.

# CHAPTER XXIII

# A SUGGESTION FOR THE APPLICATION OF THE FOREGOING PRINCIPLES TO THE IMPROVEMENT OF SOCIETY AND GOVERNMENT

## CHAPTER XXIII

### A SUGGESTION

All will admit in the most cordial manner, that when a man's business is so large that he cannot attend to the entire of it personally, but must employ agents to assist him in carrying it out, it is a matter of the very first moment that the agents so engaged by him should be men of probity. But if honest agents are required to the man who would manage his personal undertakings with success, they are infinitely more necessary for the honest carrying forward of the business of the State. The private individual has eyes both before and behind, looking out for his own interests, and guarding himself assiduously against both negligence and fraud; but where are the eyes that guard the State against plunder, if only certain formalities are scrupulously complied with?

THE private individual is wide awake, and looks carefully to the character of every man he puts into a place of trust. If he sees any inclination to swerve from duty, his confidence is at once shaken, and his vigilance doubly aroused, and thenceforward nothing is allowed to pass without careful examination. And if further trial does not serve to clear up his doubts, he seeks an early opportunity quietly to get

a more trusty assistant. He allows no matter of mere feeling to stand in his way, in so important and vital a matter as this. But if circumstances do constrain him to retain in his employment such a man, his personal vigilance is unceasing. He may be influenced by the surprising business ability of the man in question; and he may hope that by close attention he may reap the benefit of this without suffering. In this he may even succeed; because his vigilance and scrutiny will be observed by the man upon whose conduct it is exercised, and may be such as to keep him working within such lines as his conscience alone would be insufficient to dictate. But the retention of a dishonest, or even an undutiful man, no matter under what conditions, is at all times a dangerous thing, and few will face it. The common and the prudent course is to get rid of every man to whom just suspicion attaches. But what is the condition of the State which is served by such a man? Who is it that has the personal interest to exercise such a scrutiny as this? And who is he that will rouse dangerous enemies around him, merely in the interest of the public? And if such a man be indeed found, does he even possess the powers necessary to give effect to his views? He scarcely ever possesses such powers. Experience has taught men the danger of giving this power to one employee over another. Unfortunately the teaching of experience is, that such authority is just as liable to be used from motives of malignity or interest as in the true service of the State. But in order that some semblance of control should not be wanting, elaborate systems of checks and red tape have been devised. These are not entirely fruitless, and serve largely to

control actual theft; but they are as futile as the wind to infuse into the services of the State that sense of duty, and that interest, which are the only basis of desirable service. The radical and ever-abiding evil is, that in the service of the State the eye of the master is missing.

Under these circumstances, then, one would naturally suppose that the very first qualifications sought for in the choice of public servants, by a vigorous and discreet nation, would be a high moral standard and a strict sense of duty in the men employed. Wonderful to relate, however, this is the very last thing thought of. Astonishing as it may appear, there is not a nation in the world in which employees are sought for upon these lines. There is a reason for everything that occurs, if we could only discover it: and here there are two reasons very apparent why this is so. The first is, that men look upon the problem in despair. They have never been able to see any practical means by which honest, dutiful servants can be secured in the public interest; and as things stand at present this cannot be wondered at. We have already seen the whirl of politics, and the triumph of every kind of indirect means and device. We have seen the really honest, dutiful men turn away in disgust from the machinations of the politicians, leaving in despair the affairs of the State to be managed by those who can wade through political mire. This reason is alone sufficient to produce the effect which we observe. When the really honest, high-minded men are withdrawn, what else can be expected? But there is yet another reason why no practical, feasible scheme for securing dutiful servants to the State has ever been devised. Men have

persistently neglected to examine and take advantage of the means the Almighty Himself has prepared and put within their easy reach, to serve these and all kindred ends.

Let me illustrate this. If, for example, we suppose a man sitting down to fill a paper up in a public office; before him stands a tray with pens and ink bottles, and in his comfortable chair he proceeds to work. All goes without difficulty till he requires a new supply of ink in his pen. The remedy seems easy, and he accordingly proceeds to take more ink and goes on as before; but the writing is no longer black, it is red, and the work is marred. The reason of this is obvious. There were three ink bottles before him: one contained black ink, another blue, and the third red. All that was required then on his part was a little care, to see that his pen was supplied out of the proper bottle. This is precisely the position of the State. It is surrounded by ink bottles containing many colours; but the strange thing is, that when it requires new agents for its work, it positively declines to look at the colour of the ink from which it supplies its needs. If the inkbottles be good and sound, and composed of finely cut glass with polished adornments, that is sufficient. But as to whether they contain black, red, or blue ink no one concerns himself. True the contents can be discovered by regarding from the outside, but such a thing is never thought of, it is sufficient for every purpose if the bottle be sound, highly finished, and competent to contain good ink. Does the State even attempt to secure moral worth in its service, although that is really the commodity chiefly required?

In reply to this question it may be asked—Could

anything be more careful than the manner in which all underhand dealings are excluded here? Are not our youth put to the most crucial public tests, as to their qualifications for office, in the ordeal of the competitive examination, and the victors only appointed to the offices their personal powers have won for them against all comers? It would appear so at first sight; but though underhand dealings are certainly avoided, I regret to say that the examinations which have been set up are examinations of the bottles only, and not of their contents. The poor youths are for months, and probably even for years, arrayed against each other in a terrible intellectual effort, directed entirely to the acquisition of knowledge, and when the victors do come out triumphant, they are too often, like other warriors, found to be crippled, and largely disabled by the cruel hardships they have undergone, and by the continued strain, for which their growing bodies and expanding minds were wholly unfitted. But what is the value of such a contest after all? True, we have highly educated young men: we have even more, we have young men of ability and pluck, of ambition and energy. This is much, but it is only the bottle. Is it contended for a single moment that the moral worth of the young men has been tested? It is not even so claimed. They are found to be good sound bottles, and fit to contain the ink, that is all. But whether the ink will prove to be black, red, or blue has yet to be discovered. True, they are young men who have never been convicted of crime, and probably also their parents have never been the subjects of public scandal; but this is all. In fact they have never yet mingled with the business

concerns of the world. Their feats, their faults, and their virtues have only been displayed in the limited arena of the school or college. If certificates be asked for any of them, such will be lavishly conferred. Hope burns high in regard to each, and yet they are as different in their moral aspects as in their intellectual. Their whole dispositions are different. Is it possible that the moral nature of a lad can be tested by the amount of geography he can acquire, or that of a young man by the amount of Latin or Greek he may imbibe? Such an idea is not dreamed of: people are too sensible to have any delusions upon such a point. It is only claimed that this unparalleled effort tests their intellectual capacities; but it does not even do this. Why, for example, is it, that young men who have won the highest academic honors, and even fame, fall short in the battle of life? How is it that such men often even fall short of the success attained by others, who at school or college were totally unfit to touch at their achievements? The reason is obvious; the test at school or college has merely tried their capacities to learn such subjects as have been put before them. If some have failed in these, does this then necessarily imply that they are deficient in intellectual capacity? By no means; apply them to some practical subject, for dealing with which their minds are suited, and with which they have a capacity to grapple, and they will possibly leave the Latin and Greek scholar, and even the mathematician, on the far horizon in a short time. But however this may be, it is now I think universally conceded that a brilliant career in passing examinations by no means always marks the man who is best fitted to deal with practical affairs. It

may be, certainly, that such a one, in addition to having a capacity for acquiring academic lore, may be well fitted to deal with business affairs; but it may just as readily be that he is an utterly unpractical man. What is very clear, however, is that the public examination does not disclose to what intellectual category the young man belongs, or even to which he most nearly approaches. He succeeds in learning most, and so gets the appointment. The examination certainly secures that he is capable of learning, and resolutely resolved to do so, and no doubt this is important. But is it sufficient even as an intellectual test? On the contrary, many men whose minds are very badly balanced, and to whom discretion, and practical sagacity, are shockingly wanting, are most excellent learners. But I have already dealt at length with this subject, in treating of the Intellectual Faculties (Chap. VIII.), and need not repeat myself here. The common-sense man, however, with a well-balanced judgment, is the one required by the State.

But if the competitive examination fails to a large extent, even as an intellectual test, what is to be said of it as a moral test? I think it is admitted universally that it does not so much as touch the subject. The moral character of the youth will display itself in after life, when he is actually launched upon the business of the world. But knowledge as to his mental and moral condition then acquired comes too late for the protection of the State, inasmuch as he is then already engaged upon the duties of his office. He is a man of fine education, certainly, and will no doubt know how to slip through the service comfortably; but if we admit the principle, as I fear we must, that

the competitive examination is no moral test, the consequence necessarily flowing from that admission is, that the public servant thus chosen is no better morally than the man in the street. Is there any escape from this conclusion? If so where does it lie?

What the State requires in her service is men of robust Conscientiousness, and strong, level heads—men who can take in the situation at a glance, and who are not afraid to go straight forward and do the right thing, regardless of personal consequences. But, it may be asked, where are such men to be found? They are not to be gathered off every bush certainly; but they are, nevertheless, to be found by the hundred thousand; and are ready and willing to enter into the service of the public, and consecrate to its use their best efforts. If the time-servers, and easy-goers, the frivolous and the dishonest, were allowed quietly to die out of the public services, and were replaced in all quarters by men of this stamp, the country would not know itself. Every penny raised from the public in taxation would be found to be worth three pence as at present applied. The law would be enforced in every direction with that mingling of discretion and firmness, which is the glory and the perfection of honest and enlightened administration; self-advancement would be sought by honest and self-sacrificing service, and not by that mingling of self-seeking, and indolence, which at present prevails so largely in all public departments. But many will exclaim,—Let there be an end of this nonsense; the men who are capable of preferring duty to the paltry advantages of the moment, who are capable of dealing with the public business on the same principles as with their own concerns, are not to be found,

they have not been made by the Almighty! I assure you, my friend, you make a radical mistake in coming to any such conclusion. Such men are not even wanting in the public service at the present moment; but they are in a miserable minority; they are swept along by the torrent, and are well-nigh impotent for good. But many such are even now to be found in public employment, and had they their way, the abuses that have now become chronic in all departments, would cease. Great wars would no longer become fields for plunder, and the resources of the country would no longer be squandered in dishonesty, and debts piled up to weigh like lead upon the resources of the country, upon the unlucky taxpayers, and upon future generations. The man who is born honest, is a natural production, and to be honest is his nature and his pleasure. The man who is born dishonest is also a natural production, and no amount either of preaching or instruction will make an honest man out of him, though it may notably improve him. Let there be an end of the time, then, when the State will be controlled and administered by such, and be considered in the light of a milch cow, kept for the use of the very men who are entrusted with her care.

But if this be the state of matters in the country which probably stands first in regard to the purity of its public service, what is to be said in regard to countries where even such means as these, to secure suitable public servants, are not resorted to? What of America, for example, where the hope of office is the great incentive to political trickery, and where the maxim is, that the spoils of office belong to the political victors? Is it necessary to go further with this subject? Is it not patent, that there is a disease

here, which requires a stringent remedy? Is it not plain that this disease is not only wide-spread, but universal; and is it not equally plain, that no mode of action which has been as yet applied, has been adequate in any land to reach this running sore?

But, as I have already said, the Almighty has Himself prepared a remedy for all these things, as simple as it is universal, and of easy application. Where this remedy lies, I will now endeavour to indicate, in as few words as possible.

> "Sometimes," says Mr. Connon, "when thinking of the science of Phrenology, our minds revert to that fable of heathen mythology, in which the god Momus is represented as complaining that another deity, Vulcan, in making a human form of clay, had not placed a window in the breast, by means of which, all that was done or thought within might be exposed to the scrutiny of others. Doubtless the author of that fable would look incredulous, if he were now to appear upon the earth, and be assured that a course somewhat analogous had been followed in the actual creation of man. He might sneer—as men have sneered—on being told that a living image of every human heart has been placed open and patent to the view of all, by Him who cannot err. A new philosophy has arisen since the days of Plato and Epicurus, and new means of estimating mind have been made known to us in these later times, a new method of attaining the *summum bonum* has, in our days, been laid before the world."

This great plan of the Almighty then is a matter in which man has neither act nor part. But remark-

able as the fact is, that a "living image of every human heart" has been placed open and patent to the view of all, there is nothing in the principles underlying it which should in the least astonish us; quite the contrary. It would on the other hand have been a matter of great astonishment to us, in view of these principles, had it been otherwise. The principles in operation here are of the simplest kind, and are of universal application. They run throughout all nature, animate and inanimate alike; and had an exception occurred in this single instance, it would undoubtedly have filled us with surprise. But there is no exception here, and the universal laws of nature take their ordinary course, and produce the effects proper to them. But what then are these principles and how do they produce so wonderful and striking a result?

The first is simply this,—That physical substance or matter occupies space, and occupying space, its presence is capable of being detected. And the second is,—That size, all else being equal, is the measure of strength. But how then do these simple principles work out so as to produce the effect noted? This effect it will be seen springs from these principles in the most simple and natural manner. The brain is a substance, like any other part of the body, and must have a place in it; and how would it have been possible to have given it a place that could not have been detected? Nor can we be in any way astonished that this dominant and all important organ should have been placed in the position of eminence that it is made to occupy, as the crowning portion of the human system. The brain then being placed in the head, is open to the view of all, and is the feature

that first and chiefly commands our attention. It is from it that all the varying expressions that play upon the human features, take their origin. The glow of intelligence that lights up the face of man, is but a reflection of the various emotions, impulses, and passions, that have their origin in the brain. It is because of these that we are drawn in sympathy towards our fellow-men; and it is the mental man we love or hate, venerate or despise. Shakespeare but voiced the universal sentiment of mankind, when he recognised in the mind "The measure of the man." The true man is that which presides over his conduct, governs his actions, inspires his sentiments, and draws him into sympathy with his fellows. But, as the head is open to the view of all, so also are the various parts of it; and this brings me to the application of the second principle,—Size, all else being equal, is the measure of strength. Let me illustrate this principle.

If, for example, two deal beams, each being in good condition, be placed before us, one six inches square, and the other sixteen inches square, we have no hesitation in coming to the conclusion that the one which is sixteen inches square is the stronger of the two. But this principle does not apply to inanimate matter only. It is an all-pervading principle, and extends equally to all animal substance. If, for example, we wish to purchase a good strong horse, how do we recognise him? The thing is simple; we look at him of course; and, if we find him possessed of a thoroughly large and well-developed muscular system and well-expanded chest, we say without the least hesitation that he is a powerful horse. But if on the other hand we find him with small muscles and

contracted chest, we say with equal certainty that he is a weak and comparatively worthless animal, or in technical language a "weed." The principle that guides us here, then, is the same as in the case of the deal beam,—Size, all other things being equal, is the measure of strength. But, in choosing our horse, we do not content ourselves with a mere glance at his general outline; we examine every part in detail. But why is this? If we wanted a good strong horse, our casual examination has informed us of the fact that we have him here; what more is required? In dealing with physical things such as horses, however, men are never silly. Certainly more information is requisite to us before we purchase our horse, and we accordingly proceed to acquire it. It is not only necessary to know in a general way that he is a powerful horse, but we require to ascertain in what particular members his strength chiefly lies. Experience has taught us that it is quite possible to have much general strength, combined with great weakness in certain members. It may be that weakness in some particular part, may constitute a fatal objection. Or on the other hand it is possible that such weakness may be in a part which may not much hinder his usefulness in the particular work to which we wish to apply him. A careful examination therefore is necessary. If we wish him for hunting purposes, for example, we well know in which parts to look for the strength and power necessary for that class of work. Or if we require him for carting purposes, we know equally well where to seek the power suited for such an employment. All this seems reasonable and easy to comprehend. We are not surprised that certain parts of the horse are applicable to

certain duties, and we recognise at once the parts and their functions.

When we turn then to the brain, which, as we have seen, has been placed in the head, and in full view, we can see at once the application of these general and simple principles. Each part has its settled duty to perform, and we can judge of the power of each portion just as easily as of the power and efficiency of any part of the horse. The strong and powerful organ confers upon its possessor the strong and powerful faculty which is attached to it. Where then is the difficulty, or the cause for astonishment? If it were otherwise, it would indeed fill us with wonder, because it would be a reversal of a well-known and universal law of nature. It is no less necessary in examining the brain, however, than in examining the horse, to see in what parts the strength and the weakness respectively lie; for, as we have already seen, this is a question which vitally affects human character. The power must be properly adjusted, or the work which is desired from it can never be accomplished.

We have here, then, plainly placed before us, the striking fact conveyed in the declaration of Mr. Connon, "that a living image of every human heart has been placed open and patent to the view of all." Is it by accident or mistake, then, that so striking a result has been brought about? There are few mistakes or accidents in the work of the Creator; and it would be a singular thing if this key to the guidance of human intercourse, and to the relations proper to men amongst each other, had fallen out by chance. But surely we can see here, on the other hand, one of the most beneficent and far-reaching

designs of the Creator. If men have not been created perfect,—if human intercourse must consequently often become a source of human pain,—at least here is an additional and unlooked-for safeguard. Men are not left unwarned, for every man is obliged to carry with him wherever he goes, open to the view of all, a signboard descriptive of the goods that are stored within. And if men seek goods where they are not to be found, at least they cannot complain that they have not had due notice. The signboard speaks the exact truth, however much the tongue may err. What more could be done by the Almighty to mitigate the evil effects which unhappily spring from human instincts? There is no longer any question of the man who is uncontrolled by Conscience walking about amongst his fellows, and passing himself off as an angel of light. A glance at him is all that is required to show where his weakness lies, and to put those who are brought into close contact with him upon their guard. Here is a key to unlock the mask of the hypocrite, and show him forth at his true worth amongst his fellows. Here is a means also, by which the man of genuine worth, be he ever so diffident and retiring, may be at once recognised, and placed on the pedestal of honour and usefulness for which he is fitted, and upon which he is entitled to stand. And more than all, and chiefly, here is the key to human government, and to the control of those great associations of men called nations. But the usefulness of this Index to his contents, which each man is obliged constantly to carry about with him and exhibit, extends to the smallest things as well as to the greatest, and spreads a flood of light upon human character and motive which is greatly

prized, by those who possess the requisite knowledge to read it. It is in reference doubtless to these small things, that the Rev. Henry Ward Beecher is quoted by Dr. Hollander as saying: "All my life long I have been in the habit of using Phrenology, as that which solves the practical phenomena of life." And that it does do so is the experience also of all who understand how to read the Index and profit by it. It is very true, no doubt, that it is not possible to seize upon your neighbours, and subject them to such a close examination as would be necessary, in order exactly to define all their proclivities and passions, and obtain a perfect picture of all their mental tendencies. It is equally true, however, that the broad and striking features of their character, can be grasped without their having the least idea that they are under observation at all. They are all the time holding up the Index to your notice, and it is quite impossible, if you are able to read it, to abstain from doing so. And in estimating character in this way, the observer is aided by the words and conduct of the person observed; and is able, even, frequently to form a very fair idea of the condition of an organ that cannot easily be observed, by seeing its effects upon his conduct, and by tracing such conduct to its originating cause.

Is this great Index, then, which has been spread out in the full view of all men by the Almighty Himself, to remain for ever a dead letter? Is it, like the wasted talent, to be hidden in the earth, or is it to be put to its full use, so as to produce in the fruiting season, one hundred-fold? This is the question which is now spread out before the minds of men, and appeals urgently for consideration and decision. Is the work

of the Almighty in this respect to remain for ever unheeded, and to be treated with contempt? And are the principles which we know well how to apply in the ordinary affairs of everyday life, to lie unfruitful in those very respects, in which their uses are most striking and important? Are men to be employed in positions of eminence and public trust against whom the Almighty Himself has warned us, as being unfitted for such positions, and for such trusts?

### *State Employees*

But it may be asked,—How do you propose to give practical effect to these principles? Do you propose to turn the world upside down, and reverse at one stroke all the rules by which nations and communities of men have been governed since the world began? What is your plan? These are indeed weighty questions; but fortunately the answers do not rest with me alone. The manner in which these questions are to be answered demands the united wisdom of the world; but yet I would be cowardly indeed did I flinch from contributing my quota to these grave considerations. There is nothing more certain, however, than that, when the principles are firmly settled and accepted, the difficulties, such as they are, will pass away like the mist of the morning before the rising sun. Nor will these difficulties be found so great as they may at first sight appear. There is no need for plunging, or for haste. No question arises of sweeping everything away with a mighty broom, and building a vast and glorious edifice upon the ruins of all existing institutions. Far from it; plain common-sense, and the spirit of true statesmanship, speak alike against any such absurdities. Such institutions

as exist in each country, would of course be the basis upon which the new and simple machinery required would be based and founded. And the amount of change required would be found in practice to be very small, and should, in the first instance at least, be as small as possible. How, for example, could a beginning be made upon this great work in our own fair land?

We have the happiness to live in the land which was the birthplace of representative institutions, and of human freedom. And it is fitting that we should also be the harbingers of progress in this necessary step towards social advancement and political perfection. In this country has grown up that great system, of appointment to office through competitive examination as a test for personal fitness, which has claimed the attention and admiration of the world. Undoubtedly it may be fairly claimed for that system that it is the best and purest which has ever yet been devised and put into practice. And while it has been my duty to point out its shortcomings, and those respects in which it absolutely fails, yet it must be admitted in the most candid manner, that its services to this kingdom, to India, and to the empire at large, have been beyond all calculation. It has secured for us at least enlightened men at every post, and a breadth of view in carrying on the details of our governments, that no other country I think I may justly claim, has ever yet arrived at. Is it then proposed to sweep away at one stroke this system from which so much advantage has been reaped? By no means; any such course is entirely unnecessary. But, it may be asked, if this course of appointment to office through examination is to continue, how then is it possible

to apply in such appointments, the tests of mental and moral fitness here so urgently advocated?

This task may appear at first sight full of difficulty, but its difficulty is only in appearance, and vanishes on even a short examination. It is not really difficult; neither would it be expensive; neither would it be revolutionary in its character, or disturbing in its effects. It can, in fact, be put into full operation without disturbing any interest, deranging any vested right, or disorganising any branch of the public service. All that is required is the appointment of three extra officers. These can be procured of the best class, at say £1000 a year each, or £3000 a year for the whole; or if you wish to be liberal, and the sum be doubled, then say £6000 a year. At this expense the whole scheme can be put into full working order, not only for this country, but for India also, and all the crown colonies in the empire. All that would be required beyond this would be a suitable room in which to meet, and a secretary to keep the records. These three men then would constitute the Examining Commission. They would be experts in the Science of Mind, and their sole duty would be to subject the candidates to a careful Phrenological examination as to their true moral and intellectual condition, and no man would be allowed to present himself at any competitive examination, or receive any appointment to office, without first having procured their certificate of mental and moral fitness for public employment.

Observe how this scheme would work out in practice, and in detail. At present, as is too well known to all parents, when lads arrive at the age of fourteen or fifteen, the course to be chosen for their future

career is a consideration of very great anxiety, and requiring much care. The parents, to the best of their ability and knowledge, weigh and consider their capacities, and choose for them such a career as they may think most suited for them, or most convenient; but in so doing they not unfrequently make the most grievous mistakes. A decision, however, has to be taken, and is taken, and the boy is launched on life in due time, for good or ill, success or failure, as the case may be. This is a care and a responsibility from which parents can never be relieved; but if they can in any way be aided in their attempt to do it wisely, so much the better. Now let us suppose such a parent to be in search of a suitable life occupation for his son, and that he turns his attention to the public service as a fitting career for him. What does he do? At present he puts him under the best course of instruction he can reach, and hopes great things from the abilities of his boy, in the competitive examination which is in due time to follow. This would in no way be altered, but one small, though all-important preliminary would require first to be complied with. No matter how thorough a learner the boy might be, he could neither pass into the public service, nor even be admitted to examination for it, without a certificate from the Examining Commission, as to his mental and moral and intellectual fitness for the public service. The first care, therefore, that would devolve upon the parent, would be to quietly present his boy before the Commission. If he received the coveted certificate, he would come home with it in triumph, and would be at once placed under instruction, so that in the end he might hope to win the prize. But if he failed to procure the certificate,

he would return home from his little trip nothing the worse; and no one would be anything the wiser, except his parent, who would be better informed upon the character of his boy, and the nature of the employment that he had best seek out for him.

But in real practice, even the expense and inconvenience of presenting the boy before the Commission would not be incurred, except in fitting cases, or in cases which were marginal. Because the moment mental science attained to this point of eminence, and importance, it would be the study of all, and being both easy and interesting, the parent would know almost as well as the Commission, to what class of certificate his son was entitled. We do not find ignorant youths presenting themselves at examinations for the Indian civil service; neither should we find boys with a low moral and intellectual development, presenting themselves before the Commission for certificates. The parent whose son was not fit for this test would not only be aware of the fact, but he would know where his defects, as well as his perfections, lay, and would be wise enough to seek for him such an employment as would tend to call into exercise those qualities in which he was strong; while not exposing him unduly to the class of temptations to which it might be feared he would have a tendency to yield. For let it not be supposed that a man who is not so endowed as to pass a high moral and intellectual test is entirely bad; very far from it. On the contrary, it may be truthfully said, that no man is entirely bad. In many respects, the good qualities even of a very inferior man may not only be excellent but striking. How often do we see, for example, men of brilliant intellectual capacities, and

possessed of the tenderest domestic virtues, and kindliest sentiments of friendship and affection, fall short of that greatest of all gifts—an honest heart? And how often, on the other hand, do we see men of quite inferior intellectual powers, upon whose integrity and reliability, nevertheless, we might almost stake our lives with confidence? There is a defect in each, but neither is wholly bad; and there is a career for each, if it be fittingly chosen. Surely no help to the attainment of so important an end should be neglected, or left unfruitful.

But it may be fairly asked,—If your principle be a wise one, why not go to the whole extent of it? Why submit the candidates for office to the trial of a competitive examination at all? There is indeed much in this question for consideration; but all will probably agree with the principle laid down, that in introducing a measure such as this, the change made in its introduction should be as small as possible, and should avoid offering any unnecessary shock to existing institutions. And if this matter be considered a little further, it will be seen that the difference between these two modes of dealing with the question would not in practice be so great as might at first sight appear. To begin with, a literary examination of some sort is an absolute necessity, because, no matter how perfect a man may be mentally, it is a clear necessity that he should also be a highly educated man. And there are no means so fair and efficient for the testing of such educational attainment as a public examination. A public examination, then, as a test of education, seems essential. But it may be objected, that such examination need not necessarily be competitive, but

might be merely qualifying, and that in this way the great strain upon the health of the youth of the country might be avoided. There is much in this, but under the scheme suggested, this disadvantage would be reduced to a minimum. The examinations at present being absolutely open to men of every type, a vast number of candidates present themselves to compete for a comparatively small number of vacancies, and hence the deadly struggle amongst them for success. But in the scheme suggested the number who could pass the Commission and be admitted to examination, would be comparatively small; and the contest would lose much of its present oppressive and crushing character. The really difficult examination to pass would be that before the Commission, which would necessarily demand a very high standard. A mere examination which would admit to the public service the average man, and exclude only the very bad would be of little real service. In fact unless public opinion required, and enforced, the adoption of a standard sufficiently high to secure really dutiful and Conscientious public servants, it would be better not to enter upon the matter at all, but to continue the employment of men of all sorts, as at present, and await the development of a more matured opinion.

This question, indeed, of the nature of the examination before the Commission, and the lines upon which it should run, is one of the very highest importance. In making these suggestions, however, as to the means by which mental science could be put to practical use, it would be out of place, and indeed unnecessary, to go into detail in this matter. These are questions, however, which would necessarily

demand exhaustive consideration, before any final action would be taken. There are, however, certain bold features of outline, which must be adverted to in the shortest manner. There are two qualities which it is absolutely essential to secure in the public services. The first and most important is a robust and commanding Conscientiousness, and the second is level-headedness, or common-sense. And the examination before the Commission should be limited to these two all-important points, the remaining intellectual capacities being entrusted to the decision of the competitive examination. In securing these two fundamental qualities, the State would be adequately protected, and no man would be shut out from a public career who was fairly fitted for it. Any enquiry into the tastes, passions, affections, amiability, or other traits of character of the candidates would be altogether unnecessary and injurious. All that the State has a right to demand is conscientious, diligent, single-minded, and dutiful service, regulated by steady ordinary common-sense. These, and a thorough education are absolutely necessary, and if these be secured the State cannot go far astray. To attempt to introduce anything like mental uniformity would obviously be in every way a mistake. Public business would in such a case, have a tendency to fall into grooves. Provided only that dutifulness and competence are secured, the services should be representative of every class of mind, and opinion, that is to be found in the world outside. And, besides, it would be a wholly improper thing, to disqualify any man really fit. And who will say that a man who is eminently Conscientious and dutiful, and intellectually competent, is not eminently fit,

notwithstanding various defects affecting his amiability or his social or other qualities? No doubt it is pleasant to have relations with amiable, kindly people, but the consideration here is not one of pleasure, but of business. True, under the limitation which I suggest, the public servant might be so constituted as to be liable to many temptations, and under very trying circumstances he might be found even, in isolated cases, to yield to some of them; but such failures would come very seldom; for when a man is controlled by a commanding Conscientiousness, and by a steady judgment, which informs him of the unhappy results of yielding to temptation, he will not be likely to go very fatally astray. Also a certain habit of Conscientious action and conduct would arise within the service itself, and would become a custom, and an unwritten law more binding than any statute. The examination, then, before the Commission, being limited to these two points, would become a matter of the utmost simplicity. It would become in fact a matter so plain and palpable that, except in marginal cases, which, of course, must occasionally arise, there would not even be room for any difference of opinion.

It so happens, or rather it is so arranged, that the organs indicating these two qualities, are about the most patent and easily observed in the whole head. You cannot well be sixty seconds in a man's company without seeing how he stands upon these two points. Certainty in result is therefore absolutely secured by the easiness of the task. I would advise critics who have any doubt upon this point, to put it actually to the test. Six weeks' careful study certainly will not make them proficient in mental science, but it will

enable them to grasp the first principles, and another month's careful observation, limited to these two points, will make them competent in most cases, to form a pretty fair judgment. Certainly people of this class should not be too confident, as it is perfectly possible, for example, that a person unskilled in geography, when looking upon a map, say, for St. Petersburg, might put his finger upon Moscow. But if the learner in this case be gifted with fair intelligence, he will probably not make so gross an error. I have been credibly informed, for example, that in Sweden, in an idiot asylum, the inmates are taught lace-making, and it is said that they learn it with great success. Lace-making, however, is an art of great complexity and difficulty. I think I might say, therefore, without much fear of failure, that if you give me a fairly smart idiot, I will teach him to give a lesson to sceptics upon this point.

### *Legislators*

But important and far-reaching as is the work of providing upon an automatic, steady, and certain system, honest and dutiful servants to the State, it is after all but treating a symptom. The disease in the body politic lies still deeper, and if it is to be eradicated, it must be sought out at its origin and stamped out at the centre of its real growth. We have already seen, that Parliament is the master, and controls the nation. Laxity in political morals has its growth in Parliament,—is communicated to government,—extends to the employees,—and is carried by the politicians to the people themselves. So long, then, as the master is lax in regard to the prin-

ciples of right and wrong, so long the machine must remain out of order. How, then, is this evil to be dried up at the root?

I know of no more important question than this. The accomplishment of this end would seem in its very nature an impossibility. Considering what men are, and what politics have ever been, any remedy for such evils as these seems impossible. The very nature of representative institutions is, that the people must send their nominees to Parliament freely, and abide by all the consequences. It may be said, that if they suffer they have only themselves to blame; and this is perfectly true. But the people are not united, are led upon all sorts of false trails, and lose sight, in political confusion and passion, of the real objects that should animate them. What, then, can be done? The proposal to instil wisdom into the masses, and to render them wise against interested agitators, would be utopian, and in the highest degree unpractical. To deprive them of the power of election, would be to plunge the country into a system of autocratic rule, under the pretence of granting it good government, and would fail as all such efforts have ever failed. The remedy here, it is plain, must, on the contrary, come from the people themselves, be based upon public opinion, and be derived from the application of rules which they apply for their own guidance and assistance. They must have representatives freely chosen, men to voice their opinions and set forth their views. But the preliminary rule which it is my suggestion they require to adopt and enforce for their own guidance is,—that the men so selected should be chosen from amongst that class of men which is capable of placing

duty first, and relegating all personal considerations to a secondary place. Men of every class and complexion of mind are elegible here, provided only that they are true men, and not mere schemers. But how are such men to be discovered, and set aside as eligible, and fit to be placed before the constituencies as candidates for Parliamentary honours? This apparently impossible task, however, presents no greater difficulty than did the corresponding one, in the case of the choice of servants for the State. The very same Commission which was competent to declare the men who were suited for civil offices, is also equally competent to declare the men who are properly qualified for the still more important, responsible, and trying duty, of serving their country in Parliament. The suggestion, then, would be, that before offering themselves to any constituencies, all candidates must be provided with certificates of such fitness.

I can well conceive that this idea may, when first presented to the mind, provoke a smile; but there is an old adage which runs in these words,—"He laughs best who laughs last." But possibly it may be found that if there be any absurdity here, it rests in the supposition that the kingdom and the empire should be entrusted to the control of men gathered up at haphazard according to the chance of every political breeze or contrivance. Is it not indeed absurd that all the laws which govern men in ordinary business should be set at naught here? That a great kingdom and empire, with all its concerns—social, moral, religious, and pecuniary—should be handed over to the control of men so selected, does indeed seem absurd. It is not thus that men in their own con-

cerns choose trustees, in whose hands to place their funds, or agents under whose control to place their means of living. True, this is the best system yet put into operation: but that fact alone is not sufficient. The question is, Is this the best that can be devised? Has it produced results without alloy? Who is he that will be bold enough to say that this is so?

But, it may be objected, why deprive the people of any function which they now exercise? Are not the people supreme, and may they not do as they please, and suffer all the consequences? The people are indeed supreme, at least practically; but any principle is capable of being ridden to death, and so even is this. Happily, however, this principle of the ultimate sovereignty of the people is in no way threatened, and may remain not only entire, but strengthened by new and real vitality. As already seen, there is no suggestion to impose anything upon the popular will. Any change that may be made must, on the contrary, be the result of the public desire, and be done by the people, and in their own interest. We see in fact, the principle here suggested at work amongst us every day, and we universally recognise the wisdom of it. If, for example, a large committee finds itself too numerous to undertake collectively some delicate or critical duty, it appoints a sub-committee of a few chosen persons possessed of special knowledge, and commits the care of this special transaction to their wisdom and to their special knowledge. Is this act, then, on the part of the large committee any insult offered to itself? Far from it: it is an act of wisdom upon its part. It recognises that there is a certain class of work which it is not so well fitted to perform, as a smaller and

specially selected body would be, and it selects such a body accordingly, and to it commits the task. It is none the less true, however, that the sub-committee derives its power and performs its duties entirely under the control and by the authority of the grand committee. How, then, does this differ from the plan here suggested? If the country at large sees its tumultuous and disunited character, and its unfitness to ascertain the moral standing of the candidates that are put before it, where is the unwisdom of intrusting this single task to the care of a small body specially appointed by it for that purpose? Nothing whatever is taken out of their hands except that which they themselves delegate, and the delegates, like the sub-committee, still continue under their control, and can be abolished at pleasure.

But in detail this scheme would be still more simple than the corresponding one, in case of the selection of public servants. In that case, not only was powerful Conscientiousness required, but also the Intellectual quality of level-headedness, or common-sense. Here, on the contrary, the only quality rendered imperative would be powerful Conscientiousness. To push the qualification one point further than this would be to damage the public representation. In a representative assembly all classes must be heard. The stupid, the ignorant, the uneducated, the learned, the wise, and also the foolish, must all be able to advance their views and plead for their opinions. The only limit that could be fairly or wisely made, would be that every man who advances opinions should advance opinions honestly held, and capable of being supported by reasons which are honest, however mistaken, or even foolish, they might prove

to be. The average wisdom of a house, composed solely of honest men, must then be trusted with the result. Here, then, the task before the Commission is of so simple a character that no mistake or even difficulty would be possible.

But how, it may be asked, would the launching of such a measure be possible without the introduction of great confusion? Would it be proposed to turn out the present Parliament, and substitute new and inexperienced men in their places? And how could it be expected that the members at present serving would consent to turn themselves out as unworthy? Happily no such difficulties arise. It would only be reasonable that an exception should be made in favour of all men who had actually sat in Parliament, and this exception might even be extended to all who had ever contested a constituency, and this provision would unarm an opposition that might have some justification.

### *Foreign Countries*

> But in applying these principles, both as regards public servants and legislators, to other countries such modifications would be required as would render them suitable to each State, and to the various institutions existing there. They are, however, in their nature applicable, either in whole or in part, to every country in the world.

In comparatively new countries, such as the United States of America, and our own self-governing Colonies, they could be applied with even greater facility than in an old country such as this. Because there they would be untrammelled in their application by

existing systems, such as that of competitive examination, so long established here. This would be no mean advantage, and would enable such countries to obtain from the first the full and entire advantage to be derived from them. The great difficulty in applying them here, as has been already seen, arises from the necessity, at least at first, of supporting the system of competitive literary examination, and the consequent necessity of establishing a suitable Phrenological standard for the qualifying examination before the Commission. But in these countries no such difficulty would arise. Nature herself would be appealed to there, and would establish her own standard; the very best men that she could produce, and which the circumstances could offer, being those who would in every case be accepted. In other words, the examination before the Commission would be a competitive examination, and the best men who could be obtained, and those only, would be selected. This examination, of course, would be followed by a qualifying literary examination, to insure a thorough education on the part of every man admitted to the service, specially suited to the nature of his employment.

But it is in such countries as Russia, for example, that the introduction of these principles would probably produce the most strikingly salutary effect. Of course the introduction of these principles in their entirety in such a country as Russia would be impossible, without reversing the nature of the government entirely, and constituting it a constitutional country, but such a course is not contemplated in these suggestions. It consequently follows, that the only application of these principles that could at present be made there, would be in that portion of

them that refers to the selection of officials for the State. But the effect that would be produced in Russia by the introduction of a system which would secure that every official in the empire should be an honest and dutiful man, would be such as few could realise. Russia is governed by an enormous bureau of officials, spread over the whole land from the Baltic to the Pacific, far removed from control, and often from one another, and totally uncontrolled by public opinion. And in the very nature of these circumstances, it is an absolutely necessary and certain result, that the abuse of office and of power must reign over the country from one end of it to the other. When the mode of the appointment of officials in every autocratic state, and the circumstances upon which it depends, are taken into account, it is not difficult to see how the evil in such a country becomes a weight upon the life of the people impossible to be borne. What chance would the conscientious, self-sacrificing, dutiful man have of gaining a position of eminence amongst the intrigues pervading such a machine?

But in a country such as Russia this evil is at its very height, because the country is so far advanced in the arts of civilisation and government, as to produce a system thoroughly organised, and capable of making itself felt down to the smallest details of the lives of the people. The officials are backed up by overwhelming military power, and are in a position to give their word the force of law in its every detail. There is no escaping from them. In China, for example, it is different. There the bonds of authority are loose. The officials are not supported by sufficient military power, and a sufficiently close organisation,

to give effect to their every desire. The central government looks to them to preserve order in their respective localities, and yet does not give them the military force and organisation necessary to such a result, or, if it does, it allows a great part of the money to be embezzled and the troops in consequence are not produced, which comes to the same thing in the end. But none the less, the government expects them regularly to send in their quota of contribution to the public treasury, and at the same time keep their districts in perfect order. With sufficient power to effectually control the people and bear down all opposition to their will, it would be easy for them to send in lots of money; but without the necessary force, and close organisation, the money cannot be raised in an illegal way, without rousing the people into insurrection against the local officials. These local risings or *émeutes* are, then, very frequent and successful, because the local officials find it to their interest to yield to them and give up the plunder, or effect a compromise, rather than have the attention of the central authority called to the matter. For the central government very properly accounts these local disturbances as proof of bad government, and the officials concerned are dealt with accordingly. The net result of all this is, that the local officials are obliged to put a certain restraint upon their conduct, and oppress the people only within certain endurable limits. This mode of government is certainly a very rough-and-ready one, but in its results it works out better than might be expected, as witness a conclusive proof in the teeming population which the country contains. Teeming multitudes in any country are quite inconsistent with the existence of a

government wholly bad. But in Russia, on the other hand, all is order, all is science, the oppressed are powerless, and the bureau is supreme. As for the suggestion that the Czar could personally control all these things, the idea is too absurd to be discussed. An automatic system, then, is required to do this, and I do not think I go too far in submitting, that an application of the system I have suggested would do it all. The change that would arise in Russia, if every man in a position of serious trust, were a man thinking only of duty, would be incalculable. It would be a change that would commence at the highest and extend to the lowest, would permeate to every hole and corner of the land, and would cleanse out every Augean stable. Of course the very first necessity would be to put men of the highest sense of duty and integrity at the head of affairs. But will all this ever be done under present conditions? Not likely. And yet it is a perfectly possible thing, that if it were done, autocratic government might be found not in any degree inferior to any other form of government. It has never had a chance in the history of the world as yet, and it seems probable that it never may. But here would be a cure for the great evil that has ever adhered to it,—the tyranny and oppression of the people by underlings, and the wasting of the public resources. There can be no doubt that a concentrated government has, in many respects, great advantages. This has never been disputed by any serious writer, and if it has up to the present time utterly failed, that does not conclusively prove that under no circumstances could it possibly succeed.

## *General Application*

### *Banks*

But these principles are not fitted alone for great matters such as these; their application is universal, and capable of being extended to the most simple things.

How many banks, for example, have suffered by the defalcations of their officials? And worse still, how many thousands of poor, helpless people, who have intrusted their means of living to the fidelity of such companies, have been reduced to want and misery by the frauds and rascality of bank officials? Yet none of these things are necessary and could easily be avoided. So simple would this be, that no one would be in the least inconvenienced by it, and the existence of the means by which this result could be achieved, would pass almost unnoticed by the public. The employment of men to manage money, without any efficient or practical enquiry into their moral condition, seems an extraordinary thing, and yet it is no more extraordinary than the things we have just been discussing. The banks must have clerks and managers to do their work, and the nature of the business, and of the training required for it, necessitate the employment of these assistants at a very early age, before they have entered upon the affairs of the world, or shown the moral stuff of which they are made. The banks accordingly do as does the State. They employ young men of adequate education, the children of respectable people against whom no charge has been made, and they trust to luck, and to checks and safeguards, to do the rest. A regular course of promotion of course exists in the

service, and if no irregularity occur, and diligence and ability be shown, the higher offices in due time pass into the control of these young men, now trained to all the details of the business. This of course is as it should be, and as every right-thinking man would wish it to be; but here, as in the service of the State, the radical defect lies in this, that the honest and dishonest, the dutiful and the reverse, are alike employed, and launched upon the service. Guarantees are taken, of course, for certain sums of money in each case, but the security that would be really efficient is wanting, namely, that the candidate is—at the foundation of his being—an honest man. The same means, then, are open here to the bank directors that have been suggested to the government, if they choose to avail themselves of them. And it is equally easy to the proprietors of banks to protect themselves, and also the general public, by requiring the same safeguards in the appointment of their directors.

*Armies*

Besides all these things, however, there are vast numbers of uses to which the Science of Mind could be applied with great effect, but that I may not be wearying, I will only refer to a very few. The government of India, in regard to the protection of the country against foreign aggression, has always been a matter of serious consideration to this country. The difficulty of protecting it arises from the fact that the people as a rule are not composed of warlike races. True, various provinces are exceptions to this rule, and, this being recognised, such regions are largely resorted to for the levy of troops to serve under the Imperial banners. But more of this class

of man is supposed to be wanting to give the country the backbone, from a military point of view, necessary to its own protection against foreign aggression. It is really not, however, from the lack of brave men in profusion that the difficulty arises. There are such men there, not only by the thousand, but by the million. It is purely in the selection of them that the difficulty arises. The idea of finding out whether the recruits are brave men or poltroons before they are enlisted occurs to no one. If they be tall, fine men physically, agile and active, intelligent and well-disposed, that is sufficient. The very point that it is essential to make sure of is not thought of, namely, whether they will fight or run away. Yet nothing could be more easy to ascertain. I have already dwelt upon the faculty of Combativeness—which comprises courage—and need not repeat myself here. Sixty seconds, and a very trifling amount of knowledge, are all that are required to ascertain whether a candidate for the Indian army is a brave man or a coward. Why not ascertain this, and not only reject all cowards but enlist only those who are very brave? In this way an army could be framed for India out of native material second in bravery and dash to none in the world. Neither need we fear to do this. Our possession of India, despite a deep-rooted prejudice to the contrary in certain Anglo-Indian circles, can only permanently rest upon the good-will of the people, like that of all our other possessions and colonies. And the sooner this proposition is squarely faced, and met by proper measures, the better for all concerned. The present system of race distinction, in the social elements in India, is fatal if it be persevered in; for it is not to be expected, nor indeed

would it even be right, that educated men should be content to find themselves in a position of social inferiority in their own country, merely because they are natives of it. This may seem to many persons a small matter, but it is nothing of the kind; it is, on the contrary, one of the most vital importance. And if our empire in India ever crumbles, I fear this will be the stone that will crush it to powder. The enthusiasm with which Lord Ripon's policy was greeted by the natives of India shows plainly what a feeling of gratitude and loyalty could easily be awakened amongst them by fitting measures.

This same principle for the selection and framing of armies would apply with no less striking force to China, notwithstanding the fact that the Chinese are far from being the cowardly and pusillanimous race that many suppose. If they did not fight well in the Japanese war was it to be wondered at? In order to fight well, men must serve a government in which they have confidence and which claims their respect. They must also receive regular pay and rations. But if men are hounded to the front without proper training, leaders, or equipment, and the means for their support are embezzled and squandered, how can it be expected that they will lay down their lives in fervent devotion? Does the history of the world furnish any example of such a thing? But let them have a government in which they can confide, and a patriotic cause, and the Chinese may yet astonish the world as their race did in the earlier ages. Armies raised in China, on the principle here suggested, and directed by an honest government, would soon sweep out of the country all the foreigners that are in it. And considering the self-seeking policy and injustice

with which those foreigners have acted since they landed in the country, to enforce the consumption of foreign opium, and dragoon the nation in the matter of tariffs, not many tears need be shed should such an event actually occur. Those who sow the wind must be prepared to reap the whirlwind. The conduct of America up to the present time has certainly been the most pure; but her views are contracted and limited to the comparatively paltry matter of a little trade. They have totally failed to grasp the situation and to realise the effect that would be produced upon their position on the Pacific, were such an aggressive and unscrupulous power as Russia to firmly seat herself in China and gain the command of her unparalleled resources and population. If Russia were progressing rapidly in the course of true civilisation, it might be hoped that this danger would have its term. But whilst education is neglected, and a bar put to all political progress, this hope is wanting. Still, it must be admitted that America, England, and Japan are the chief great powers that do not fawn upon Russia. No good ever comes of fawning. But mere courage alone is not sufficient. And if America were awake to the seriousness of the situation, the necessary task could be accomplished now, without the loss of a single man, or even the firing of a single gun. But if the present crisis be allowed to slip, who will either dispossess or control Russia fifty years hence, when she has the resources of all China at her back? *

* This passage was written a short time before the war between Russia and Japan broke out.

*Fiction*

No class of men requires a knowledge of the Science of Mind more imperatively than do the writers of fiction. The author of fiction, like the painter upon canvas, is an artist, and his art stands in a position in no way inferior to any other. The painter depicts the glorious works of nature as they lie open to our vision and delight our sight; but the writer of fiction is an artist who explores and depicts the works of nature in her highest achievement—the mind of man. It is this painting and portrayal of the human mind, this interpreting of human conduct, and laying bare of human motive, that furnish to the works of romance their chief charm and command their most abiding popularity. But if the picture so drawn be not true to nature, the interest awakened by it must be very ephemeral. To portray nature, however, it is necessary to understand nature and enter into it with true appreciation. The painter may handle his brush with an exquisite touch, but if he have not studied nature and made himself acquainted with its lights and shades, his work, though it may please the eye at first, cannot bear criticism and will have no abiding acceptance. So it is also with the author. If the scenes which he portrays are not true to nature his work can have no lasting place in the literature of the country. It is precisely this that we so often notice. Characters are brought upon the scene who for a certain time act in a manner perfectly natural, and appear a most interesting portrayal of human conduct, but presently they are made to act in a manner which would be wholly impossible to them, under the circumstances in which they are supposed to be placed. Such books cannot

live or establish a position as classics, after the study of Mind has become more general and its fundamental principles have become more universally understood.

### *Personal Uses*

But great and important as are the uses to which the Science of Mind can be applied in dealing with governments, corporations, armies, and public business of every kind, perhaps its highest point of utility lies in its application to the personal wants of the individual man.

Enough has been said throughout to illustrate the weaknesses of human character. Even the strongest and most perfect amongst us has got his weaknesses and his imperfections, and even his serious faults. Each of us might be compared to a patient requiring continual treatment, and depending chiefly upon himself for the doctoring. But what should we think of a physician who treated his patient without understanding his complaint? The successful treatment must always depend upon the correctness of the diagnosis. Or what should we think of the lawyer who advised his client in a serious emergency without taking the trouble to understand his case? Yet this is precisely what the great bulk of mankind have ever done, since the world was! And this is what they are doing at the present day. Is it, then, to be wondered at, that so little progress should have been made? This idea was appreciated, and this want of knowledge was deplored, by Robert Burns when he penned the following celebrated lines:

"O wad some power the giftie gie us,
To see ourselves as others see us!

It wad frae monie a blunder free us
An' foolish notion."

And the following couplet in Valentine Vousden's old song echoes the same sentiment and the same longing towards an apparently unattainable perfection:

"Let each man learn to know himself, to gain that knowledge let him labour,
Improve those failings in himself, which he condemns so in his neighbour."

It is very plain that men can never derive, from the Intelligence which the Almighty has planted within them for their guidance, really practical and personal wisdom, until they make a study of their own faults, and really perceive wherein their failings lie. It is natural that men should consider even their failings to be virtues, merely because such and such are "their opinions," and such and such are "their desires." But there is a standard of virtue which can be discerned by those who seek to arrive at it, and it can be applied by every man, like a measuring line, to discover his own shortcomings, or wherein his perfections really lie.

### *To Phrenologists*

A certain duty rests upon us, but I am afraid that up to the present time we have not discharged it well. Can nothing be done to stimulate the study of the Science of Mind and bring its many uses to the fruiting?

At present we do not know one another. We are scattered over the world, no doubt, in profusion, attending to everything else than this plain duty.

But mere numbers are not sufficient; neither is it sufficient that we should personally study and enjoy. It is also necessary that we should do a little towards spreading the advantages we so much prize, abroad upon the world, and towards guiding into useful and all-important channels the principles which hitherto we have merely been applying to our own personal and probably selfish ends. The very first necessity, then, if we are not to remain useless, is that we should come into correspondence in some way with one another, and concert useful and practical means for bringing these objects to realisation.

The first necessity, then, is an organisation of some sort, however simple, and in fact the simpler the better. My suggestion, then, would be the formation of an association in some populous centre, where the students of the Science of Mind may be found most numerous and enthusiastic, preferably in one of the midland counties of England. This institute would serve as a fitting centre from which interest and instruction could be diffused throughout the surrounding counties. I am aware that even from the commencement some funds would be necessary for this purpose, and to carry on the work, but until we find out who and what we are we cannot measure our resources. I fear that most of us are poor; but still many may be rich, and we may even number amongst us many who are possessed of superabundant wealth. But however this may prove to be, the result will not affect the principle. If the means be small the work also must be small, but still it may be important, and at least it would certainly constitute a beginning, and a rallying-point which might be found to increase and awaken an interest alto-

gether new. The point to be aimed at, then, in such a centre, would be the enrolment of members and the construction of a Council, drawn from amongst them, to direct the movement and raise the necessary funds. But a paid and competent head-master would be necessary, to give permanence and cohesion to the organisation, and to spread knowledge of the science by lecturing and teaching classes around the district. As interest increased, it is to be expected that the number of associates would also increase, and the resources at the command of the Council would expand and carry on the work with growing vigour and efficiency. If it were possible for the Council thus to place one teacher in every county, the effect would very soon be felt and the work would speedily take care of itself and develop a force and command of public interest that would be entirely irresistible. The movement throughout should be directed and controlled by the Council, and managed through local committees, established through the towns and counties wherever sufficient interest was shown to promote and establish them. And thus the developments arising from time to time would be dealt with as they arose.

It would also be necessary to have a literary organ through which the views of the members of the association, and also of the public, could be exchanged, developed, and discussed. In this way the advancement of the science could be promoted, and probably many persons interested in the study of it. A difficulty, however, arises here upon the threshold, owing to the expense which such an organ would involve. I think, however that this difficulty might be got over and the organ secured in the most effective

way in which it could exist, without costing the association anything. My idea would be that the Council might place itself in communication with some cheap, popular, and well-managed magazine, having a good circulation, and ask it to dedicate a certain portion of its space at the end of each issue to short signed articles and letters on this subject. Such a magazine would no doubt be subscribed for by the great body of the members of the association, and the very great increase of its subscribers, and consequently in its popularity, would, if the association prospered, surely be a sufficient inducement to it to take the matter up.

It might even be, that the great importance of this science, and of the uses for which it is fitted and designed, might be recognised by some of the great philanthropists of the world, for philanthropy is not now bounded by the frontiers of empires or of states. And the man who could, by a judicious use of his means, put into activity the uses of this science, would do more for his fellow-creatures and for civilisation than was ever accomplished by any single person in any age by the use of wealth.

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